





Division I

Section 7









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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor.*

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# “Behold, There Came Wise Men

—and when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

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**THE BURNING OF THE SUNDAY SCHOOL CONVENTION HALL**

This picture was taken from the Railway Hotel just after the fire started. The building was in ashes in twenty minutes.

**Scenes at the World's Sunday School Convention**

# THE MISSIONARY REVIEW *of the* WORLD

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## AFTER THE WAR IN THE FAR EAST

THE effect of the War on missions in Asia cannot be told in a paragraph or in a volume. Like the effect of Christian missions it must be shown in the decades to come. A recent volume by Rev. A. J. Macdonald on "The War and Missions in the East" studies particularly the situation in India, Japan and China. The war no doubt stimulated the demand for self-government in India. At the same time, the Hindus, Parsis, Jains and Moslems each fear the aggressiveness of the opposing sects and social classes. In the midst of this perplexing turmoil the Christian Indians are in a difficult position, as they desire India's independence but are not in favor of any of the schemes proposed by their fellow-countrymen. Under a progressive government in India education must be extended, but the place of religion in education is a subject for dispute. Mission schools may be unable to continue in case the government finds some means for promoting universal education on non-sectarian lines. In Japan the secularization of education is progressing, but the effect on the morals of the students is disastrous. All can see that the youth need moral restraints and ethical ideals, though they may not realize the need for God in their lives. In all of those countries, as they progress in modern civilization, we must expect the Christian missionary to lay less stress on general educational and philanthropic work, and more on evangelism and the spiritual training of leaders.

In China the turmoil seems to have been increased by the war, without strengthening the sense of national unity. Ambitious plans have been drawn up for national education and material progress, but since China has not the money to carry out these plans, the country must depend largely upon foreigners. This gives missionary forces a great opportunity in education to train the coming generation, and in medicine to show the practical value of phil-

anthropy. Missionaries in China are increasingly welcome and are wielding a mighty influence for good.

### SIGNIFICANT CHANGES IN CHINA

ONE effect of the world war has been to awaken the Chinese to a clearer understanding of the fact that no nation can live unto itself. They have seen the futility of man-made schemes to exercise dominion without regard to human relationships. They have measured themselves by the standards of true national greatness and have found themselves wanting. They also discriminate more accurately than ever before between the moral standards of different nations.

The leaders of the people are becoming more and more restive under the autocratic sway of the military governors of the provinces and the days of the military despotism seem to be numbered. Leaders in China believe that a new government will be established under which there will be a rapid development of China's resources. Means of communication will be perfected throughout the whole country. The land at large will feel the throb of Western civilization. The question arises—will the Church keep pace with these new opportunities?

The history of America's political and social relations with China afford a fine basis for the cultivation of a closer friendship in years to come. China looks to America for a manifestation of that same spirit of sympathy and goodwill which has always characterized the United States in her dealings with her sister republic. She also expects the United States to use her influence to check any nation that may look upon China with covetous eyes.

Changes are taking place in the thought and customs of the Chinese. Some of these are of evil, as for example, the growing commercialism and materialism, the increase of the cigarette habit and the introduction of western mixed dances in the Chinese "smart set." On the other hand there is an increasing number of influential men who are connecting themselves with the churches and enrolling themselves in Bible classes. Even at Chinese feasts, where missionaries are present, God's blessing is invoked more frequently. The adoption of occidental methods of education is producing good results. The growing spirit of reform may be traced, directly and indirectly, to the influence of Protestant missions, particularly along medical and educational lines. The missionary's message of goodwill and love, emphasized by deeds of loving kindness and tender mercy, has broken down prejudice and opened the way for all kinds of reforms that have bettered the temporal condition of the people. Medical work has been a great factor in breaking down barriers and in winning favor with all grades of society. An unparalleled oppor-

tunity for missionary advance in China is presented to the Church of Christ. A spirit of inquiry is pervading the thinking circles of the population, and "free thought" and agnosticism are striving for the mastery, but there is an urgent demand for the "eternal Gospel," which is "the power of God unto salvation."

### MISSIONS AND PEACE IN JAPAN

**I**NTERNATIONAL relations and national problems cannot but affect, at least indirectly, the work of Christian missions in non-Christian lands. True missionaries are not in any sense political agents and seek to avoid becoming entangled in political controversies. They cannot, however, keep from feeling a deep interest in whatever affects the moral and spiritual welfare of the peoples whom they seek to help, and cannot escape the results of political unrest. The native Church at times becomes involved because some high principle is involved in domestic or international discussions. Thus the Armenians in the Protestant missions in Turkey could not suffer persecution in silence; the Assyrian Christians in Persia have suffered martyrdom and spoliation; the Christians in India and Egypt are interested in securing self-government and the Protestants of China were in the forefront of the movement to establish the Republic.

In Japan and Korea, the Christians are in a minority, but they are influential. The Korean Independence Movement has naturally involved most of the Christians and the whole question of Japanese sovereignty has affected the mission churches and schools. In Japan itself, the Japanese question in California has influenced the feeling of the people toward American missionaries and their religion. The pride of the Japanese is touched and an opportunity is given to the enemies of Christ to argue that patriotism is incompatible with Christianity as a foreign religion. It must be acknowledged that the Japanese have just ground for asking that their people be treated as considerately in America as European nations are treated.

On the other hand, the influence of Christian teachings is being felt more and more in Japanese national and international affairs. The younger generation is casting aside old ideas, both material and religious, and is looking for new truth and new methods. Buddhism does not satisfy and Shinto embodies more the spirit of patriotism than the religion of worship and service. The Christians are becoming more and more prominent in public affairs and many are Christians by conviction who have not yet taken a stand openly. It is estimated that there are a million or more Christians in Japan—including secret disciples and adherents. This is especially encouraging in view of the national and international problems that Japan is facing today.

The Federation of Churches in Japan has recently passed

resolutions which call for just and moderate treatment of Korea by the Japanese government, express a hope that the League of Nations will be established on a satisfactory working basis, and in favor of other steps that will promote and insure international peace. They also express the desire and the determination to help make Japan "a leader in the civilization of the Orient, a defender of international justice, a nation looking toward world enlightenment and contributing to the realization of the Kingdom of God." The Federation voted disapproval of many of the Japanese policies and methods in Korea. Regret is expressed for the anti-Japanese feeling in China and while mistakes and injustice to the Chinese is acknowledged, the Federation declares a firm belief that Tsingtau will be returned as promised; and hopes that friendly relations and mutual understanding will be promoted. The Japanese Christians also deny that Japan is a militaristic nation, since the people as a whole desire only peace and friendly relationship with other nations.

The missionaries of Christ are without doubt the greatest peacemakers in the world, but they exercise their influence by proclaiming the only true basis of lasting peace—namely, a right relationship to God and His laws. While the readjustment may, for a time, bring not peace but a sword, such an upheaval is necessary in order that evil may be uprooted and righteousness may be established. That this is not an easy task, quickly completed, is proved by the present unrest in Europe and America.

#### FACTORS IN ARABIA AND MESOPOTAMIA

**T**HE British mandate for Mesopotamia has not solved the problem of peace in the valley of the Tigris and Euphrates rivers. The British are promoting plans for a righteous government and for the development of material resources, but the Arabs and other natives are not satisfied to be under the control of a foreign power, however enlightened and beneficent. The situation is critical and has led the British to send military reinforcements at great cost. Tribal bands are infesting the country, cutting railway communications and threatening small garrisons. There are reports that the new British High Commissioner, Sir Percy Cox, has been authorized to form an "independent state to be governed according to the wishes of the people." The garrisoning of the country with Indian troops is, however, a predicted source of trouble since the Arabs look upon the Hindus as an inferior people and incapable of controlling Mesopotamia. One of the British Christian mission stations is in the center of the disturbed area and Basra (Busrah) an American mission station is in the southeastern corner, near the Persian Gulf. In Arabia the two principle factors are the "Ichwan"—a fanatical Moslem sect, and the British Government. The first factor is a powerful opponent of Christianity and if the



work of missionaries seems to be potent enough to cause any disturbance the British Government is apt to put further obstacles in the way of evangelization. "The British Suzerainty brings with it many things that are very excellent," writes a correspondent, "but it often brings officials who have little or no sympathy with the real aims of Christian missionary work. They are charged with the duty of preserving the peace at all costs, and as a result often hinder the Gospel of Peace." All of this is but another proof of Christ's teaching that the Kingdom of God and the Kingdom of Man are not identical. God is able to overcome all obstacles, and he is overcoming them by the power of His Spirit.

Special prayer is asked for the work and the workers in Arabia and Mesopotamia:

(1) For the government, that it may be truly Christian; that it recognize the enlightening, elevating influence of missionary effort, and encourage its development.

For the missionaries, that they may be Christlike in their life. That with wisdom and spiritual power they may unceasingly present the message. That they may be given strength and vigor of mind and body sufficient for their daily need.

For the native helpers, that they may be one with us in high ideals, blameless living, and consecrated service.

For enquirers and converts, that they may patiently endure persecution, faithfully witness to the truth in word and life, and seek to lead others to Christ.

For the people, that they may see their great sinfulness, and that only Christ can save them. That those who read the Gospel, and those who repeatedly hear it, may accept Him as their personal Saviour.

### EVANGELIZING THE CHUHRAS OF INDIA

**I**S THE HOPE of India in the higher or in the lower castes? It is in neither—but in Christ. The high caste Brahmans may, if converted, furnish wonderful teachers, as Saul, the high caste Pharisee, became Paul the outstanding Apostle; or the low castes and outcastes, like the common people of Galilee may hear Jesus gladly and may in India become a part of the "body" of Christ to carry on His work in the world.

One of the encouraging signs in India is the continued Christian movement among the lower castes. Missionaries now report hopeful prospects of evangelizing the entire Chuhra caste in the Punjab. Within the past twelve years 4,000 Chuhras have been baptized in Narowal mission and about the same number in Jhang Bar Mission. In some districts, notably Sialkot, scarcely any non-Christian Chuhras remain. The Missions actively at work among them include the Presbyterians, United Presbyterians, Methodists

and Baptists of America, the Church Missionary Society, the Church of England Zenana Missionary Society and the Scotch Presbyterians.

Few Chuhras have any knowledge of the history of their tribe, and as they have practically no literature and even their leaders are ignorant men, it is difficult to learn anything of their origin. One of their claims is that they were originally Brahmans, degraded to the caste of scavengers and promised restoration in the fourth era. According to Hindu reckoning the present era is the fourth, and the Chuhras say that the movement toward Christianity is the beginning of this restoration. They are very poor, and even if allowed to own land—which they are not—few of them could afford to become land-owners. In the twenty villages allotted to the Christian Chuhras of the various missions, the people have become self-respecting and self-supporting members of society.

#### THE EDDY MEETINGS IN THE NEAR EAST

**D**R. GEORGE Sherwood Eddy has recently returned from holding meetings in various centers in Egypt, in Beirut, Syria, in Smyrna and in Constantinople. Careful preparation was made by missionaries in each center and the work was followed up by interviews, addresses and special classes. The audiences that greeted the speaker taxed to their capacity the largest halls available. Dr. Eddy spoke for the most part to students, and dwelt on the need of purity and honesty; and the only way to secure these virtues through allegiance to Jesus Christ.

Many Moslems as well as students of various Oriental Christian sects were eager listeners to these addresses and expressed a purpose to accept and follow Jesus Christ as Saviour and Lord. Letters to Dr. Eddy expressed this purpose and asked for his prayers. Rev. James L. Quay, of Cairo, writes of the Egypt meetings:

In old Mohammedan Cairo they came by the thousands. By the time the hour arrived\* to open the doors the street was packed. We rented one of the largest theaters in Cairo, with a capacity of almost 2,000, and when the first meeting began every seat was filled, the doors were locked and the policemen were trying to get rid of the crowd in the street who could not get in. This was God's answer to our faltering faith. We had been afraid the crowd would not come. To quiet our fears we had issued more admission tickets than there were seats, in the hope that we might get a crowd. Now it seemed as though every ticket had turned up, and the street was filled with men and women holding up their tickets and wanting to know why, since they held tickets, they could not get in.

"We rented a nearby theater, held an overflow meeting and sent the strongest missionary speaker we had to give them his best. But the crowd was not satisfied. They wanted to hear Eddy, the man from America. Then we sent the women to the smaller theater—six or eight hundred of them, Coptic women, Moslem women,

\* Similar reports come from Alexandria, Tanta, Assiut, Beirut, and Constantinople.

members of our Evangelical Church, Bible women, poor women and rich women from some of the secluded harems of the city. Dr. Eddy spoke to them first for a half hour. Then another speaker addressed them while Dr. Eddy hurried across to the big theater where 2,000 young men of Egypt of all faiths and of no faith were waiting eagerly to hear him. He talked to them for an hour, telling them in the plainest language of sin and its consequences. We had been forbidden by the Government to make a direct appeal for the conversion of Moslems in the theater, so at the close of his talk Dr. Eddy announced an after meeting in the American Mission building two blocks away for all who desired power to live a life of honesty and purity.

"They came. In fifteen minutes the big auditorium, seating over 600, was full, the choir loft was full, and those who had no seats lined up at the back of the room. There they sat for another hour and listened to the Gospel message in plainer language yet. Without argument, and without saying anything derogatory to Mohammedanism, he told them that he had found the way to victory through Christ.

"In the after meetings on the last three evenings cards were distributed in both the men's and women's meetings. Over a thousand cards were turned in, and almost half of them were expressions of the deepest longings of sin-sick souls for healing and light. They were signed by Moslem, Copt and evangelical Christian alike. Most of them read like this: "Where is God? Tell me how I can find Him." "How can I get victory over sins of impurity?" "Who is Jesus Christ, and what do you mean when you say He is divine?" "Tell me how I can get peace in my heart." "How can I overcome sin in my life?"

#### AN OPPORTUNITY AMONG RUSSIAN PRISONERS

**F**EW people in America have any real understanding as to the seriousness of the situation in Europe, not only politically and economically but morally and spiritually. Daily newspapers describe the horrors of Armenian massacres, the sufferings of Austrian and Serbian children, the devastation of Belgium, the poverty and unrest in Germany and the chaos in Russia.

The present distress is not only due to the deaths, devastation and debts resulting from the war, but in part because scores of thousands of war prisoners have not yet returned home. Hundreds of thousands of Russian men who were sent to the battlefield like cattle for slaughter were either mowed down or were taken as war prisoners. The horrors of captivity for many of these prisoners in Germany and Austria can never be described.

A well known Christian worker writes that there are still 200,000 Russian war prisoners in Germany in camps, and 50,000 living free in the country. Their stay may be indefinite on account of disorganization of means of transportation. The trials of separation from loved ones and the deprivations endured in an impoverished land add to the sorrows of these prisoners. But there is a phase of the life which comes always to the front when one knows them, namely: their religious life.

Before the United States entered the war, "The Gospel Committee for Work among War Prisoners," of New York, was able to do a great work among them through Rev. J. G. Lehman of Kassel Tract Society. The war put a stop to sending the literature, but

the seed grew. Today, there are camps for Russian war prisoners in Germany, and in every one of them is a group of Christian "believers." In some places there are varying numbers from small groups to large, fully organized churches with pastors and other officers. The conversations are real, for nothing less than real true fellowship with Christ can satisfy, and nothing less can withstand the hardships. The latest reports say that in nearly every camp Gospel services are conducted by those already converted. They preach Christ and Him crucified to audiences ranging from a small number to hundreds and even a thousand who fill the halls at other points. In these services there is no oratory, no form, no unnatural order, but what an atmosphere!

A few of these war prisoners had been converted in Russia before the war and had some knowledge of the Scriptures, but the others are new converts. Most of them will become Christian workers when they return to Russia, and Russian Christians have resolved to give some of these workers a thorough knowledge of the Bible, and to prepare them for better Gospel work when they reach their home land. One leader of work already established is Rev. W. L. Jack, who had a full course in philosophy in Berlin University and theology in Halle. For several years he was a missionary worker in Russia as President of the only Protestant Training College in Russia. He is a spiritual, consecrated and thoroughly orthodox Christian worker. Two other very competent Bible teachers are Messrs. Svensson and Hogberg of Sweden, for twenty-five years missionaries in Russia. These experienced workers began a series of short Bible courses for Russian brethren in camp after camp. Their conviction, based on experience, is that *Russians should preach the Gospel to Russians*. They give Bible courses, or hold conferences for workers and prospective workers, of whom there are sometimes twenty, and sometimes sixty or seventy in one camp. Recently, a united four weeks course was conducted among a group of sixty Christian men near Kassel. "It is impossible to express how thankful the Russians are for this service in Bible courses, and how intensely they listen!" writes Mr. Jack. The future will reveal more fully what this training under such a leadership will mean. There is one hindrance on every side—the lack of funds. The Gospel Committee for Work among War Prisoners has resolved to help these brethren, and also to strengthen the hands of the Kassel workers who are doing chiefly evangelistic and organizing work in the camps. There are 20,000 Russian war prisoners in France, and among these no Gospel work has been done. There are many in different parts of the former Austrian Empire, but no dependable information has as yet been received.

There are great plans before the Committee, and action will be

taken according to the generosity of God's stewards. Besides this, the most urgent prayers are asked for the spiritual strengthening and establishing of those Russian brethren, so recently trained, when they shall go back to their most distressed and needy country.

### AGRICULTURE AND CHRISTIANITY

**S**PIRITUALITY cannot long survive without some form of incarnation." The reverse is also true—"the body without the spirit is dead." Some advocates of humanitarian work in the form of social service have the erroneous idea that the Christian ministers and missionaries who are working for the eternal salvation of men's souls are indifferent to their physical welfare. That this is far from true is proved from missionary history. The Bible, on which all true missionary work is based, emphasizes the duty of feeding hungry bodies as clearly as it teaches the prime importance of the saving of souls. Jesus Christ came into the world primarily "to save His people from their sin," but a large part of His time and strength were devoted to ministering to men's physical necessities.

The modern missionaries went out to preach the Gospel, but when they saw men, women and children naked, poor and hungry they did their utmost to supply their needs and to introduce corrective measures. William Carey went to India and devoted himself largely to Christian education and translation, but he had the second finest botanical garden in India, established for the benefit of an agricultural people. John L. Nevius of China was first of all an evangelist but he was foremost in famine relief and introduced western fruit culture into Shantung. Other missionaries, like Livingstone, Moffat and Mackay of Africa, who were spiritual forces, showed the deepest concern for the physical needs of the people whose souls they were seeking to save. Physical and intellectual upbuilding go hand in hand with spiritual growth in the development of Godlike men.

But while industrial, medical and agricultural betterment have always had a place in the program for the evangelization of the world, there has been, until recently, little systematic training of agricultural leaders in missionary work. Today, however, with the development of such work as the Agricultural Institute of Allahabad, India, and the similar efforts in China, Africa, Macedonia and South America, this department of the missionary's work demands more attention. It is about as difficult to develop a self-supporting church of paupers as it is to produce a strong civilized community of those who are spiritually dead.

As a result of this increasing interest in the rural community at home and agricultural missions abroad an "Interdenominational Association of Agricultural Missions" was organized in New York

on January 19, 1920. The President is Dr. Warren H. Wilson, author of "The Church and Country Life"; the Secretary is Prof. Sam Higginbottom of India and the Treasurer Mr. W. Henry Grant of Canton Christian College. There are eight vice-Presidents.

Under the auspices of this Association an important conference was held in New York City on December 7th, at which the value of agricultural education to evangelization was clearly brought out. Remember that India is a land of villages whose people are for the most part small farmers—but are not land owners. In China 93% of the pupils in mission schools and 75% of the Christians come from the country districts, yet mission work is planned on a city program. In the schools the pupils weaned from the farm are sent back unfitted for farm life. Christianity should fit men and women to live successfully in their own environment.

### THE FEDERAL COUNCIL OF CHURCHES

**P**ROBABLY the most important meeting of the Federal Council of the Churches of Christ in America that has yet been held was the quadrennial gathering in Boston, December 1st to 6th.

There were present nearly five hundred representatives of over twenty million Protestant Christians in America. These undertook to outline a constructive program for co-operation among the evangelical Christian forces of the United States. Since the disintegration of the Interchurch Movement it seems to many of particular importance that something adequate should be done to preserve what was good in the Movement and to enable American churches to present a united front in the conflict with the evil forces at work in the world today. It is a tremendous task that cannot be successfully completed by divided forces. The Spirit of God must lead and empower, but men will be drawn to work harmoniously together in proportion as they are united under His leadership.

The most important report was that of the committee on "Methods of Cooperation." This report called attention to the need for a better understanding between Christians and a closer fellowship, without weakening denominational convictions or responsibilities. The readiness of hundreds of thousands of people to join in the Interchurch World Movement showed a desire for spiritual unity and more effective cooperation. There seems to be a need for the closer alignment of interdenominational agencies in the interests of efficiency and economy. This service the Federal Council seems to be in a position to render if there is found a workable plan for cooperation with other interdenominational agencies.

The forms of service recommended are (1) to provide points of contact between denominations; (2) to study the program of cooperative tasks; (3) To voice the united conviction of the churches; (4) to serve as a clearing house of information; (5) to furnish an

organ of publicity; (6) to function in cooperative tasks for which there is no other provision.

The work of the Federal Council has thus far been done through various Commissions working in conjunction with the representatives of the Foreign Missions Conference and the Home Missions Council. For the coming quadrennium the committee on Methods asked for a more clearly defined scope of progressive action for the Council, a more adequate staff and a budget of \$300,000 a year from the cooperating denominations. The officers of the Council expressed their readiness to make necessary changes in its organization in order to render better service and to bring it into closer relationship with such interdenominational agencies as the Foreign Missions Conference, the Home Missions Council, the similar Women's organizations, the Sunday School Council of Evangelical Churches and the Council of Church Boards of Education. Their aim will be to secure unity and to avoid duplication and waste of effort.

Recommendations were finally adopted with a view to the carrying out of the methods of cooperation suggested by the special committee; the strengthening of interdenominational relationships; the enlarging of the secretarial staff; the providing of \$300,000 a year; closer cooperation between the Council and interboard agencies; the necessary readjustment of the organization of the Council; the revision of the by-laws and a fuller expression of the spirit of Christian fellowship, service and cooperation. A meeting of representatives of the above mentioned interdenominational agencies was held on December 13th, to consider a plan of co-operation to be presented in January to the Foreign Missions Conference and the Home Missions Council for their action.

The effective carrying out of this program will depend on the character of the leadership and on the willingness of the various denominations to supply the funds required. The cause of Home and Foreign Missions is great enough and important enough to call for closer relationship between existing interdenominational missionary agencies.

### FAMINE IN NORTH CHINA

The present famine in North China is one of the gravest catastrophes the world has ever known. The midsummer rains utterly failed, and 25,000,000 people face starvation. The region involved extends from Paotingfu beyond the Yellow Mountains in Honan, and from the Grand Canal in Shantung to the mountains of Shansi; a territory of from five to six hundred miles in length, and nearly two hundred miles in width. Help is needed immediately.



PERSIAN REFUGEES SEEKING MISSIONARY HELP



# Persia, A Challenge to the Church

BY REV. E. T. ALLEN

Missionary of the Presbyterian Church, U. S. A., in Persia.

In ages long gone by Persia was a name to conjure with: to-day its mention wrings one's heart with sorrow. The land and the people have a glorious past, of which any nation might be proud. It was Cyrus, the Persian, who conquered the proud Babylonians, re-patriating and re-habilitating the exiled Jews; it was Darius, the Persian, who destroyed forever the militaristic power of the boastful Assyrians. Xerxes, the Persian, threatened the growing western civilization and caused the Greeks under Alexander to rise to its defense. The Sassanian kings ruled well from the Indus in the east to the Nile in the west, and from the snows of the mountains of the Golden Fleece in the north to the warm waters of the Indian sea in the south.

Though Persia maintained herself nobly before the Greeks, the Romans, and the Barbarians that threatened her from the north, she fell wounded before the hordes of fanatical Arabs of the seventh century, with their battle cry "For God and the Prophet." The Arabs overran the whole land, bringing all under the sway of the sword of Islam. Then followed a thousand years of destructive rule under such monsters as Muavia, the hybrid Arab, Mutassim Billah, the miser Khalif, and the Mongul fiends headed by Ghenghis Khan, Hulaghu and Tamerlane. From these years of misgovernment Persia has never recovered. The strong men who occasionally came to the throne were strong in destroying rather than in building the Empire. Since the coming of Islam to Persia there has been a steady decline in all that is good until now the old land that boasted heroes from the days of Nimrod, "The mighty hunter before the Lord" lies broken and desolate, her best blood drained by the sword, her physical manhood sapped by the licentiousness of Islam, her high moral ideals outraged by the immorality of her conquerors and her mental vigor dried up by inactivity. She who once had an army whose tread shook the world now cowers behind a few shabby soldiers with antiquated weapons and overdue salaries. The people that once had a glorious literature, now has no poet. Once Persia was the leader in astronomy; now she has no star. With large cotton growing areas she is naked; with richly productive land she is hungry; with God-given coal in her hills, she shivers with cold; with abundance of oil, she has

no light; with mountains of minerals, she has no mines and with eighteen hundred miles of sea coast she has neither ships nor sailors, fisheries nor navy. The ancient song of Æschylus, the Greek, that was sung after the defeat of the Persians at Salamis 430 years before the Christ, is true now as it was then—

“Woe to the towns through Asia’s peopled realm  
 Woe to the land of Persia, once the post  
 Of boundless wealth! How is thy glorious state  
 Vanished at once and all thy spreading honors  
 Fallen! Lost! Ah me! Unhappy is his task  
 That bears unhappy tidings; but constraint  
 Compels me to relate this tale of woe.  
 Persians, the whole barbaric host is fallen!  
 O Horror, Horror! What a baleful train  
 Of recent ills! Ah! Persians, as he speaks  
 Of ruin, let your tears stream to the earth.  
 It is even so, all ruin; and myself  
 Beheld the ruin which my tongue would utter.”

Battered and broken politically, poor and hungry physically, lost and undone morally; dominated by a false and foreign religion not loved by the people, her ancient territories given to her enemies, her present possessions held as a pawn upon the chess board of politics, Persia maintains her political identity and nominally her independence. In the twenty-five hundred years since Æschylus sang of her destruction, while other peoples have been born, risen to power, ruled over the world, and disappeared; Persia, the unperishable, continues to live, having survived her enemies. This people, virile, with an intellectual capacity second to none, organizing power tested and proved, and executive ability, is kept from filling a larger place in the world only through lack of education and the distrust of **stronger nations.**

Persia stands before the world today as a great question mark. During the war the eyes of the Germans, the Turks, the Russians, the British and the French were upon Persia and their emissaries were busy trying to win her decision in their favor. She remained officially neutral. As the connecting link between the east and the west, and with characteristics of both, Persia can associate with both with freedom and equality. What will this people do and where will they cast their lot?

Some politicians and diplomats would make Persia the geographical back fence between the east and west. In reality she is the bridge over which the nations have had their intercourse since the days of Adam. Persia is the highway of the world. All nations have fought for the possession of her strategic position. But down through the ages her mountains and her valleys, her plains and her deserts have swallowed up the intruding armies while Persia remains today the aim of the Russian Bolshiviki and the desire of the British.



A PART OF THE URUMIA MISSION WORK DESTROYED BY THE KURDS

This group of students, taken in the Avenue in front of Fisk Seminary, Urumia, shows the flourishing work of the American Presbyterian Mission in Persia that has now been shattered, at least temporarily

As Persia stands as a question mark before the political world, so does she stand before the Church of Christ. What will Persia do with the Church and what will Christianity do with Persia? The experiences of the Church in this land have not been altogether pleasant. Soon after the Cross stood on Calvary missionaries of Christ found their way to the east. If the wise men did not come from Persia, tradition insists that one of them returned to Persia, to the city of Urumia and there founded and built a church where he lies buried. It is generally believed the Apostle Thomas visited Persia on his way

to India. Whatever these traditions may indicate it is well known that the Gospel took a strong hold on certain portions of the land long before Mohammed was born. Nestorian missionaries established churches and later vied with Mohammedan missionaries for the conversion of Ghenghis Khan (who had a Christian woman to wife) and other Tartars or Monguls. Bishops and Archbishops lived in the land; churches and schools were in every city, and Christians were numerous. At times Persian kings have married Christian women and periods of clemency followed when the Church went forward with truly missionary zeal. The early efforts to bring Persia to Christ were brought to an end under the persecutions by the Monguls, which stripped the land of churches and schools, of teachers and pupils, of priests and people, and Persia again stood a challenge to the Church.

Modern missionary effort took up this challenge about ninety years ago, when the American Board sent its first missionaries to succor and enlighten the remnants of the old Nestorian Church which remained hidden and forgotten in the mountains of Kurdistan during all the centuries.

The mission was located in Urumia, in the province of Adzerbaidjan. This was the center of the Nestorian population of Persian territory, and near to the tribes of the same faith in the mountains of Kurdistan. Here a strong evangelical church was built up among this old people claiming descent from the ancient Assyrians.

A system of village mission schools fed the two large Christian academies for boys and girls and the academies became the center for higher education and for the training of Christian workers. Normal classes provided teachers for the schools; Bible training classes raised up Bible readers and visitors; and the theological department trained pastors and evangelists. Men and women workers went out to all parts of Persia as teachers, evangelists, colporteurs and Bible women.

The first hospital of any kind in Persia was located in Urumia, with Dr. Cochran, of sainted memory, in charge. Here the sick were healed, the blind saw, the lame walked and the poor had the gospel preached to them. Prejudices were removed, opposition was broken down, and a name was made for western medical science and Christian kindness. In the medical department of the school physicians and nurses were trained and went out to practice in distant parts of the land. They extended the influence of the gospel and won many friends to the cause.

A printing establishment was opened and did sixty years of service, printing and scattering not less than eighty million pages of Bibles, hymn books and other Christian literature. The influence of the press extended not only into the churches, schools, homes, hospitals and among the general public, but even into the tea houses and opium dens and many other places closed to the missionary.

Out of this first venture grew many other stations in Persia. From the neighborhood of Mount Ararat in the northwest corner, to Meshed, the Sacred Shiah shrine in the northeast corner, bordering on Afghanistan, eight of the important cities are occupied by missionaries of the American Presbyterian Church, with schools and hospitals and evangelists in order to fulfil our Master's command to disciple all nations.



**A PROTESTANT PREACHER IN PERSIA**

Rev. Shimmon Culia of Urumia—a Preacher to Jews and Mohammedans for sixty years

When the war began its deadly work these stations were in a flourishing condition and hope ran high that soon there would come a new day to Persia when she would come into her inheritance in Christ. The schools were full, the hospitals were freely used by all classes, women were breaking with the old customs of secrecy and slavery, evangelists freely traveled here and there and were greeted with cordial welcome from all sides. Splendid opportunities brought great hopes and at times it looked as though this ancient land would come to God and that Jesus Christ would be master of the hearts of the people of Persia.

But the Church in Persia was destined to suffer, for the war dealt woefully with all who followed the Christ. Political, religious and national confusion reigned and moral restraints were removed. The smouldering hatred of Islam for the Christian was fanned into a flame and burned furiously. National and personal animosities found vent and knew no restraint. The result was that old friendships were forgotten, while old scores were remembered,

and there arose a widespread determination to tolerate no longer the Christian advance.

Urumia, being close to the Turkish border, soon fell under the the heel of the Turk and of the marauding Kurdish tribes. The result is desolation. Nothing is left to show the fruits of those eighty years of service save scattered ruins of hospitals, schools, press and mis-

sion homes, and the remnants of a broken hearted people. Not a missionary is left in that district, not a Christian village, not a Christian home, not a Christian school, not a Christian save a miserable remnant of women, girls and small boys held captive still in the harems of Turks, Persians and Kurds. A remnant has also escaped to the British refugee camps in Mesopotamia where they await the long deferred repatriation to their destroyed homes. In no other part of the land did the Christians meet with so complete destruction yet in all parts they were in extreme danger, often robbed or fined or killed. This is the result where Islam attains power over Christians.



A RESCUED PERSIAN GIRL  
After a year in the orphanage

#### THE CHALLENGE TO THE CHURCH

Can this land that heard the Gospel as early as the first century and for two thousand years refused to accept Christ still be won in the twentieth century, or has she sinned away her day of grace? Christians have pointed with pride to the early missionaries waiting decades, with unwavering faith for their first converts; we have gloried in the challenge of cannibalism; we have never doubted before the cast iron caste system of India, nor has faith faltered before the sleeping giant of China. We have seen all kinds of obstacles and opposition slowly give way before the power of the watchful, waiting Christ. What shall we say of Persia, the procrastinator, Persia that for nineteen centuries waits? Can the faith of the Church endure against the strong opposition, the deep bigotry, the fiery fanaticism of Islam in Persia? Can the faith of the Church outlast these and win in the end? We believe that even these must give way before the power of the conquering Christ. Faith must not falter when waiting, but work patiently to the winning.

Paul said "Love suffereth long" but there were no Mohammed-

dans in his day. For nigh unto ninety years the missionaries have been giving a service of love to Persia and their Christian converts about them have followed their example. They fed the poor, they healed the sick, they clothed the naked: their doors have been open to the persecuted of all nations and religions, their influence freely used in behalf of the defenceless, their stores freely given to the needy, and when war removed restraints they were rewarded with a bitterness of enmity and persecution not often known in the world. The merciless followers of Mohammed, whose myriad lips utter five times a day those most beautiful words "God is merciful," fell upon their best friends to murder and to loot. The stores that fed them they plundered, the sacred refuge that sheltered them they desecrated with the blood of their saviours and



RELIEF WORK—DISTRIBUTING FLOUR TO KURDISH REFUGEES IN URUMIA

those who had healed them, fed them and defended them, they killed. The love of the Church is called upon to take up this challenge. Will we do it? We will, for that is the glory of Christianity. The Church holds no enmity but only waits to show how long suffering is the love of Christ.

Persia challenges likewise the devotion of the Church. Nine American missionaries gave up their lives for Persia during the war. Their graves are sacred. The winning of the land to the Christ may call for other graves. The enmity, the tribal wars, the bigotry, the prevalence of disease, the long exile from home—these are still dangers and send a challenge to the Christian young men and women of America.

Persia must be born again. The need of the land is the de-

struction of the things that destroy and the building of a strong manhood after the manner of Jesus Christ through whom alone a new birth can come. The challenge is a call to service and the history of the Church is abundant evidence that Christians, touched by the Spirit of Christ, will respond to this call with love and devotion.

Persia's politics are hopeful. Since the coming of Islam, thirteen hundred years ago, Persia has had no constructive rulers or leaders. Now the constructive genius of the British for commercial development and good government make the future of Persia seem brighter than it has been for thirteen centuries. A period of peace under the guidance of British officers should bring a development of the abundant natural resources of the land that will make Persia prosperous. The presence of British officers will insure safety to all, and a democratic spirit may even overcome the fanatical prejudice of Islam against other religions. Oppression will cease and sanitation, education and development will progress.

With such conditions a new day will dawn for old Persia. Prosperity will come to the land and Persia will find more freedom than she has known for centuries. The false system that has dominated and blighted the land for more than a thousand years will give way to the Christ whose law is love, whose rule is right and whose peace passeth understanding.



PERSIAN MOUNTAIN GIRLS IN FISK SEMINARY, URUMIA—NOW SCATTERED OR DEAD





THE MORMON TABERNACLE AND TEMPLE, SALT LAKE CITY, UTAH

## Mormonism of Today and How to Meet It

REV. RODNEY W. ROUNDY, NEW YORK

Associate Secretary of the Home Missions Council

**T**HERE was a Mormonism of yesterday. It was a day of laying foundations, a day of weakness and relatively small beginnings but a day of growing strength. Like all human movements which grip the imagination and interest of men the day of laying foundations was one of mingled vision and fact. Out of the East, from New England, the land of the Pilgrims, from the rock-ribbed Green Mountain State of Vermont came the "prophet," Joseph Smith, and the practical leader, man of affairs, Brigham Young. The prophet's revelations were imperfect, sometimes absurd. When dilemmas arose revelation had to succeed revelation. Revelation to be useful must be flexible. How could strange doctrine, mediocre truth and hodge-podge interpretations of a "Book of Mormon" be made possible unless faithful followers arose who could construct "two thousand changes in the Book of Mormon"?

There must be mystery. For every man religion must have its mystic attachments and suggestions. Mormonism must have its Temple to be entered only by the faithful; it must have its mystic seals of secret initiation; it must have its prophet and those on

whom the prophetic mantle from time to time must descend through a well organized hierarchy. Joseph Smith was not only the prophet but his soul goes marching on in the veneration of the faithful.

No one can look on the statue of Brigham Young on an eminence near the Temple Grounds, at the meeting of the busy streets in Salt Lake City without realizing that here was a man of affairs, any more than he can look upon the Temple without thinking of Joseph and his priestly successors. No one can look into the pictured face of Brigham Young without assurance of his masterfulness. He was a peer in the field of statesmanship, with other giants who sprang from hardy strains in the Green Mountain state. No one but a general could have so led a forlorn hope to success, turned a small company into a host, encouraged a trek from state to state under greatest difficulties until he could put down a stake to say "Thus far we go, and no farther."

In Utah were laid the foundations of empire. Irrigation was, for America, first introduced here in the great inter-mountain area. A valley was soon made to blossom as the rose. A Mormon state sprang into being. A hierarchy was established. There was an era of foundations and Brigham Young, more than any other but along with others of strength and prowess, laid those foundations.

There was, and is, an era of propagandism. Mormonism grew. It had its witnesses, its missionaries. Its devotees were preachers of its doctrines and traveled the country, yea, went to Europe, to all regions where lived the Nordic race, to proclaim its strange doctrines. They sacrificed. They tithed themselves. Brigham Young would have had all Mormons accept the law of consecration, giving their all into the hands of the hierarchy. The rank and file would stand only for the law of tithing, one tenth to be ecclesiastically used. Out of this income they erect their church buildings, their temples, their expensive administration headquarters, their Hotel Utah, their cooperative enterprises, their various institutions of enterprise and extension.

The Mormon Church of today has its 450,000 members in the United States of America, and 50,000 in other lands. It has four temples in Utah, one in Alberta, one in Hawaii, and is building one in Mesa, Arizona, one of the resting places for its sacred ark in the early days of its pilgrimage. It has a shrine, marking the birth-place of Joseph Smith in Vermont, and a local habitation and name even in Brooklyn, New York. There are 80,000 Mormons in counties of Southern Idaho. Arizona and Wyoming each has 15,000. In a single year the tithings amount to \$2,600,000. The sugar beet business is such a success that church leaders are indicted as profiteers. Its propaganda has been a fruitful tree and continues to bring forth quantities of fruit in America while Mormon devotees still reach hands across the sea.

Mormonism now is in an era of adjustments. There are adjustments for the better in its practice of polygamy. To become a state the Mormon hierarchy must needs issue its Manifesto in keeping with the Edmonds-Tucker Act, confirmed by the Supreme Court in 1890. The law was not fully observed immediately nor is it fully obeyed now, especially in the remote habitations of Mormon adherents. Increasingly it is being obeyed. Not in all cases is the law respected any more than the Volstead Act is respected. But increasingly the law operates and the moral forces of civilization are constructively making their adjustments.

The excellent schools of Utah are forcing adjustments. As an educational system the schools of the state rank high among the state systems of the land. Interested Gentiles may think rightly that the County Boards and the control of the University are entirely in the hands of Mormon leaders. There was universal resentment when a few years ago certain professors were dismissed from the faculty of the University for teaching what was generally acknowledged truth. Yet the schools themselves, forced quite largely upon Mormon leaders by Gentile interests, mean letting in the light. The streams of light grow brighter and shine more constantly. A culture is developing formerly lacking in Mormon society as evidenced now in the faces of older adherents of the faith. Hundreds of Mormon young men and women are in attendance at colleges and universities in the east, middle west and on the Pacific Coast. Returning home these young men and women can never be the same. All along the line there are the adjustments of enlightenment.

Then it must always be remembered that the very processes of Christian civilization mean adjustment. The ice behind the mountain and in the cave shaded from the sun melts in June if it does not in April. Utah cannot be wholly isolated. It is one of the states of the United States. Its people are American citizens. One hundred thousand of its population are non-Mormon.

A paramount adjustment in Mormondom is that due to the influence of the Christian enterprise. In estimating the numerical size of this enterprise one must not only take into account the actual 10,000 Protestants of Utah, 10,000 Roman Catholics and 8,000 Greek Catholics, but also the 100,000 people of the state, a considerable number of whom were formerly Mormons, as elements of the Protestant group, as subjects for evangelization. The Intermountain Conference of Christian Workers at Salt Lake City in October 1920 went on record as follows: "Resolved that the work of evangelical Christianity in Utah and Idaho shows valuable progress and encouraging fruitage in our common faith, and we earnestly commend the constructive and conservative methods employed; and urge their continuance, with such adaption and such reinforcements as time and circumstances may suggest."

The chief emphasis for Christian work in Mormon territory must be the same as elsewhere, only more strongly placed on devoted, efficient Christian leaders. Earnest, faithfully, though not always adequately, supported Christian missionaries strategically located in the state has been the policy of the Christian Church, and should be continued with larger numbers than has yet been done. Church buildings inspiring respect and not contempt should be erected. Already this plan reveals its wisdom as evidenced in a number of structures in larger centers of population, especially Salt Lake City. Consecrated personality is needed more than money in the Christian enterprise of today. The inter-mountain area has particular need for an increase where the "harvest indeed is plentiful but the laborers are few," where seed must be sowed in great patience and results garnered after many moons.

Fortunately missionary strategy has developed a machinery, a method and a spirit. The Home Missions Council of Utah has already found its place and brought forth the rich fruits of comity. No denomination, in place or kind of work, operates without regard to others. There is revealed in practice the unity of the spirit in the bonds of peace.

To produce a Christian leadership there must be continued the strategy of a Christian educational plan. With an improved system of public education largely forced upon the state by Christian interests the number of small denominational schools could properly be reduced. The present Christian academies should be maintained and strengthened. Perhaps two or three more in strategic locations should be added. All should work together in maintaining Westminster College of Salt Lake City as the head and heart of the whole Christian educational plan. Its new site in the outskirts of Salt Lake City overlooking the present buildings of readjusted use makes an unsurpassed location. Supported by the Presbyterians, in so far as its funds are not raised locally, it functions for all Christian bodies through its interdenominational Board of Trustees. President Rehard, in vision and accomplishment, method and spirit, is rightly recognized as the leader to a better day of Christian education for worthy leadership.

The Conference felt strongly that literature of a positive constructive type covering the best modern conceptions of the essentials of Christian faith should be distributed in the Mormon country. It was further decided that lectures on fundamental principles of faith and by an outstanding leader of national reputation in the cities of Utah and Southern Idaho would be of large usefulness.

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\* For those interested in the study of Mormonism the following books are recommended: Linn's "The Story of Mormonism," published by the Macmillan Co.; La Rue's "Foundations of Mormonism" and Kinney's "Mormonism, the Islam of America," published by Revell; "Joseph Smith, Jr., As a Translator," by Bishop F. S. Spaulding.

# Missions and the World's Peace

*A Series of Papers on the Relation of Christian Teaching to the Peace of the World, and the effect of Missionary Work on national and international Problems*

## CHRISTIAN PRINCIPLES IN INTERNATIONAL RELATIONS

BY REV. W. H. P. FAUNCE, LL. D., PROVIDENCE, R. I.

President of Brown University

**H**AVE any of the nations which reject and abhor the pagan theory of government by brute force yet established a Christian theory of the world order? Are those nations who condemn the pagan theory as monstrous, Christian in their international relations? We have accepted fairly consistent Christian ethics for the individual. We have curbed corporations and made them amenable to social obligations. We are seeking to Christianize industry and commerce and municipal life. We recognize God in national holidays, proclamations, and in opening legislative assemblies. But in international relations we meet two startling facts. The first is that any war, undertaken for any reason whatever, is according to international law perfectly legal. The second is that neutrality, maintained by any nation in any struggle, is considered entirely moral. According to the law of nations that has developed in modern civilization, national sovereignty means the right to make war at any time on any people; and however unprovoked the attack may be, if due formalities are observed, international law cannot condemn one nation for waging war upon another. In the 20th of the Christian centuries, war is perfectly legal, and international law affirms the right of any nation to wage it for any cause.

The other fact is not less startling. In the presence of any attack, however atrocious, upon a small state, any neighboring state is fully within its rights if it remains neutral. If the neighboring state sees nothing to gain by entering the struggle, it may quietly close its eyes to international crime, may complacently resolve to be neutral in word and deed and thought. That such neutrality may be itself a crime against the world-order never occurred to the founders of our system of international law. Unless we seek to change that situation we are not Christians, or even forward-looking men.

What are the Christian principles, yet to be written into the

society of nations? What is a rational and Christian basis for international society? International rivalry, suspicion, hostility, has based itself on alleged facts of biology, ethnology, geography and cosmic development. Christian society needs ethical foundations at least as strong and deep as those erected by the philosophy of force. The Christian principles we need are not merely exhortations to brotherly love; they are certain ineluctable and eternal truths.

The first truth is this: that *we are "members one of another."* Individuals, associations, corporations, municipalities, nations—are members, united by the lasting bond of participation in a common life. The *feeling* of membership may be present or absent—the *fact* remains. "If the foot say, 'I am not of the body,' is it therefore not of the body?" If the insurance company shall say, "I am not of the social order," is it therefore outside the order? If Austria or Spain shall say, I am not responsible to any world society, is it therefore not responsible?

If we really are members one of another, we shall cherish respect for unlikeness. That one man is of English and another of Irish descent, that one speaks a Saxon and another a Latin language, will not be causes of enmity but the means of mutual enrichment. The differences between Orient and Occident are among the precious assets of civilization. If any one of us had lived in China, and been subject to the Chinese environment, he would undoubtedly write from the top of the page to the bottom and insist on mounting a horse from the right side. In the presence of such facts we do not want toleration, but respect. Mere toleration of others' opinions, modes of speech and life is an unchristian attitude. It implies the condescension of a superior who waives his right to criticize the absurdities of an inferior. The Christian theory of life not only permits but demands differences. The Hindu poet, Tagore, sees this when he says: "Respect differences if you would find unity; you shatter differences only to multiply them."

On the foundation of mutual respect we build mutual responsibility. The foreigner, whose very foreignness is something precious, whose very strangeness is the supplement and completion of our partialness, is after all united with us, like islands that meet beneath the estranging sea. But our greatest difficulty is not the antipodes, or even with the Latin people; it is with our English kin whom we misunderstand just because we are so like them. We expect the Chinese, who live in the "land of topsy turvy" to be absurd. But the man who uses our familiar speech in a curious way, whose accent and intonation are an implicit criticism of ours, whose manners are slightly, and therefore irritatingly, different—he rasps us, as two notes that are close together in the musical scale make the harshest discord. "Thou shalt love thy neighbor"

has deep philosophy behind it, for if you can truly love your neighbor you can love anybody else in the world.

Does not this respect mean simply the old doctrine of the brotherhood of man? Yes, and no. No, if by brotherhood is meant a warm and generous feeling, which may vanish tomorrow when neutralized by a more primitive and powerful instinct. Yes, if we mean the clear understanding of a permanent fact. Brotherhood is not sentiment, it is intellectual understanding. Love is not in the last analysis emotion; it is perception—perception of the values under the surface of another personality or behind the strange costume and speech of another people. We cannot *like* all men, but we can and must *love* them, i. e., perceive and appreciate their value and hold it as a precious possession. To place underneath the world-order the steady perception that all nations are members one of another, is the first step in Christianizing the relation of states.

The second Christian principle is this: *Inequality means not a chance for exploitation but opportunity for service.* Deep in the teaching of the New Testament is the recognition of the permanent inequalities of men. The assertion of the Declaration of Independence that all men are born free and equal was never drawn from the teaching of the Nazarene, and finds no echo in St. Paul or Augustine or Luther. If it means that all should be equal in political rights and economic opportunity, it is magnificently true. But if it means to affirm equality in gifts, capacity or attainment, it runs counter to the whole Christian conception of humanity. The doctrine of brotherhood implies the contrary—brothers are never duplicates. A social club is built on a principle of identity but a family is built on the principle of unlikeness. In a family some are old and some are young, some are stalwart bread-winners, others in the cradle are simply love awakeners. But in and through this inequality the whole family is bound together in mutual service. If ever the human society does become one family there will be as many inequalities in power and ability and development as we see today. Any attempt to lift man by ignoring the differences in men is doomed to failure.

But, as Macaulay said, the test of any civilization is its attitude toward the weak and the small. Nations must forever be as unequal in growth and size and capacity as individuals. There are many states in the world today, each claiming to be an independent entity. Does any man suppose that in a society of nations all can have equal voting power? Can all ever become equals? Can Siberia ever claim the leadership that belongs to Britain? Britain's greatness is, above all, greatness of obligation. If she uses her power to crush, to delude, to rob, to manipulate, she is an enemy to the human race. If she uses her power to serve the little states, and by her navy protects the rights of man, she is helping to

realize the noble prophecy of Shakespeare in Henry VIII:

"Those about her . . .  
From her shall read the perfect ways of honor,  
And by those claim their greatness, not by blood."

The exploitation of colonies, the enrichment of the victor by the spoliation of the conquered; the subjection of the tropics in order that they may yield ivory, or rubber, or spices, to the temperate zone; the forcing of opium on any people whatsoever—these are crimes whose enormity is measured not by the harm done to the weak, but by the wealth, and power, and knowledge of the superior nation, which constitute its obligation to the weak ones of the earth.

A third principle is this: *security depends in the last analysis on moral force*, for in the end, moral force always conquers physical force, "Nothing is ever settled until it is settled right." Nothing is so unsettling to a world-order as the commission of an international robbery. It curseth him that loses and him that takes. The running sore of Alsace-Lorraine has for fifty years been an object lesson to the world.

I know men say, "Reason as you will, talk about right and justice as you choose, at last it comes down to bayonets, and the nation that has the most of them wins." No assertion could be more baseless. The nation that had the most munitions and the best trained men lost in the war because against her was the moral force of civilization. The moral force finally won physical support, but the nation that trusted in physical force could win no moral support from any other nation under heaven. "Thrice is he armed that hath his quarrel just." And he whose quarrel is unjust will not be ultimately saved by all the armies and navies of the world. Physical force never wins any permanent victory unless that force be the transient expression of a righteous purpose. The will to power has proved powerless; the will to help gets help from the whole round world.

The last Christian principle I mention is this: *the universal application of the law of love*. Nothing is more ominous for civilization than the ingenious attempts to side track the teaching of Christ and ignore it in the discussion of international affairs. Those who say that Christ's teaching was meant only for individuals, those who explain it away as oriental exaggeration, are merely attempting to supersede Christ as the moral leader of mankind. During the war it was gravely proposed to declare a *moratorium* of Christian ethics until happier days should return. Christians have no use for a religion which can be applied only in days of sunshine and that has no application in time of storm. I cannot proclaim a moral law which applies to two boys fighting in the street and has no reference to two nations struggling in the fields



of France or meeting in conference at Versailles. Either the teaching of Jesus applies now and here, or it applies nowhere and never. We have no use for a law of gravitation which applies to a pebble on the beach but cannot explain the revolution of the stars. We reject any Christian ethics unless it is universal in its scope and can guide a hundred million associated citizens as truly as the single peasant in his cottage. "Thou shalt love" is a law which has greatest binding force upon the greatest people, and finds its clearest application in the desperate emergencies of international struggle.

Can we love our neighbor while we fight him? The answer is to be found in the daily life of every hospital, and in the ethics of the medical profession. When a surgeon plunges the cold steel into quivering human flesh, he does it as the finest possible expression of sympathy and mercy. He is cutting out the cancer that he may save the human life. The cutting process is the highest possible union of science and sympathy, the complete expression of the law of love. But having cut out the cancer we must proceed with the rehabilitation of the world and the construction of a social order in which such diseases shall be checked at their first appearance. We must study preventive measures. Having shown that the nation that appeals to Caesar goes down, we must show that the society that appeals to Christ steadily rises in peace and power and happiness. The best security league is a league of human service. The best society of national defense is the united and purified Church of Christ. The only fortress that can never be taken is the City of God.

## THE SECRET OF PEACE FOR AFRICA

BY RT. REV. WALTER HENRY OVERS, D. D.

Bishop of the Protestant Episcopal Church in Liberia

**E**VERY traveler in Western Equatorial Africa must, sooner or later, come in contact with the white ant. These creatures are among the most destructive pests of the country, yet I question if anything plays a more wonderful or important part in nature. The presence of the termite is usually indicated by a large number of hills, like towers and spires, some of them fifteen or twenty feet high. Break open one of these large mounds, and there will be revealed an almost endless number of rooms displaying the wonderful wisdom of these remarkable colonists. As I have stood watching these marvelous little builders, erecting with much patience, their castles, tunnels, monuments and mansions, I have found myself repeating the verse of the poet:

"We are building every day  
In a good or evil way,

And the structure as it grows  
 Must our inmost self disclose,  
 Till in every arch and line  
 All our hidden faults outshine."

In the arrangement of the white ant colony, you will behold in miniature, the modern building of the African Empire. There are in every well regulated colony of termites four principal classes as follows: Explorers, Soldiers, Workers and Homebuilders.

In the development of the great African Empire everything depends upon the same four classes that I love to call the *Master Builders*. The soldier has a place. Not, however, the native warrior with whom war was pastime, murder a luxury and plunder a daily industry.

The white ant soldier has one mission only—to *protect the worker* from evil interference. This is the true mission of the soldier in Africa. His presence has been found necessary to break down powerful, barbarous and savage kingdoms where "Man's inhumanity to man makes countless thousands mourn." Slavery has been rightly denounced as "the summation of all villainies." Not until a military force was organized and gunboats were placed upon the lakes and rivers and the ethics of the Gospel marched behind bayonets and the thunders of Sinai made themselves heard beneath the roar of British guns, did Africa's greatest curse receive its death blow.

The principle which prevails generally among the native African tribes is that "might is right." It is of the greatest importance that the people should be taught, by precept and example, that the Colonial soldier is there to protect the best interests of African life.

Some years ago British soldiers going through a newly made Protectorate proceeded to use their power by abusing the natives and taking everything of value from them. I happened to come into one of the native cities, and caught the soldiers in the very act of abuse and robbery. I insisted that they come with me to British headquarters some miles away where I presented the case to the officer in charge, who was an honor to his position. After a fair trial in which the soldiers made a full confession, he ordered a just punishment, then calling his men before him, gave them a splendid address on the true mission of the soldier in Africa. If there were more officers like that Captain, there would be less trouble in the African Colonies.

Liberia is a republic in a land of colonies, the only place in Africa where the black man rules. In the interior of the republic are fourteen uncivilized tribes. Yet the Government keeps but a small army, known as the Liberian Frontier Force, with which to maintain peace. It is almost a miracle that from the year 1847

when the Republic was founded until now it has been able to hold its own. There have been no wars of aggression, but only efforts to preserve the peace and protect the right.

A new day appears to be dawning for the black man. Yesterday Africa was the continent of mystery, today it is the continent of opportunity. Colonial effort should lead to civilization, development and the highest welfare of the native African. When a colony fails in this, it matters not how great may be its commercial results, it forfeits its right to exist in the land of Livingstone,

Victor Hugo once said: "The twentieth century will make a world out of Africa." Will this prophecy come true? It depends upon two things, namely, education and Christianity. After Theodore Roosevelt visited Africa he made the remark that "Civilization can only be permanent and continue a blessing to any people if in addition to promoting material well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets and fulfils these requirements." Many people seem to think that Mohammedanism is the religion for Africa, It is true that the religion of the crescent is fast covering the Continent.

A few months ago I passed through many interior towns where there was not a single Christian teacher, but in each of these towns there lived a Mohammedan priest. I became interested in the way these priests were supported. In the great Mohammedan center each family sets apart one member as a priest to propagate their religion and what is more, that family assumes the responsibility for the support of the priest until he has become established in some town and is able to take care of himself. No wonder Africa is becoming flooded with Mohammedanism. The representatives of this religion are not heralds of peace and good will. They believe in slavery and practice polygamy and therefore cannot stand for the liberty of African manhood or the elevation of African womanhood.

Africa gave birth to the law-giver Moses and sheltered the love-giver Jesus. Only by these two mighty principles—the majesty of LAW and the inspiration of LOVE can the Dark Continent come to its redemption.

## A LIBERATING FORCE IN TURKEY

BY REV. JAMES L. BARTON, D. D., BOSTON, MASS.

Secretary of the American Board of Commissioners for Foreign Missions

**W**HEN we attempt to account for the significant changes that have come over the Asiatic world in the last three generations, foreign missions must be given much credit for the liberation of forces for Christian civilization.

In 1820 American missionaries entered the Ottoman Empire with simple Christianity, the printing press, modern medicine and Western education, all of which were comparatively new to the entire country stretching from the Adriatic to the Caspian Sea and south to the Persian Gulf. The West had little knowledge of the races which occupied that vast territory, so that the reports of the tours of exploration were as eagerly read at home as have been the expeditions to the Arctic and Antarctic Poles during the last decade. The Armenians, the Georgians, the Kurds, the Bulgarians and the Albanians were almost unknown peoples, and the Turk was understood chiefly as a fighter who had once achieved great military fame but whose crescent was upon the decline.

While Americans knew little of these peoples, they knew far less of us. Some of them had never heard of America, and even the Turk was slow to believe that the name stood for a country that was worthy of special consideration. United States Consuls and diplomatic agents in due time followed the missionaries, and thus the official and more advanced leaders among the ruling classes began to realize that in the Western world there was a considerable country known as America.

It was, however, through the missionaries that these peoples began to comprehend something of the true spirit and character of Americans. The multiplication of schools which culminated in colleges for both men and women convinced them that America believed in education for both sexes. The increase in printing establishments with the rapid production of text books, general, religious and periodical literature in vast quantities and in the vernaculars of the people, awakened dormant intellects to inquiry and farther research, opening before all a new conception of a vast outside world of facts, ideas and ideals.

The establishment of modern hospitals, together with the promulgation of the Christian principles, helped the people to understand that religion cannot be wholly embodied in ceremonies. The people were taught to have a clearer comprehension of religion and primarily of Christianity.

These forces of enlightenment and awakening have affected directly and indirectly succeeding generations of leaders in all races, but chiefly among the Armenians, Bulgarians and Turks. This peaceful penetration of the forces of Christian civilization was not without its disturbing elements. The entrance of light produces unrest and commotion among devotees of darkness. Tyranny revolts against any general elevation of the intellectual standards of the masses. Intelligence and righteousness has always been an enemy of injustice and tyranny. Christ came not to bring peace but a sword and set various forces against one another. He did it, as the martyrdoms of the centuries witness, and yet He

laid down the only possible foundation for a universal and an abiding foundation for world peace.

Fanaticism and slavish devotion to tradition and form have always been the implacable foe of progress and reason. The missionaries were confronted with the fixed traditions of the oriental churches and the uncompromising prejudice and hatred of the Moslems. At the outset, there was no common ground upon which the Christian ideas and ideals of the West could meet the conservatism and prejudice of the people of Turkey.

It was inevitable that the introduction of the study of modern history and sciences, international law, the science of government, economics and many allied topics, together with the English language, should have resulted in unrest. It was inevitable that the Armenians in the East and the Bulgarians upon the West should have become conscious of the injustice of the treatment they were receiving from the hand of their rulers and should begin to seek some way of relief. This necessarily led to internal political unrest, bringing the oppressed races into closer sympathetic relations with the nations of the West.

The schools begun by the missionaries became the models upon which native populations developed national schools and in which subjects were pursued similar to those taught in American schools and colleges. In this way progress spread over the country and out of these institutions large numbers of men and not a few women came to Europe and America for farther study. Many returned as confirmed advocates of liberty for the oppressed, and committed to national and social reforms.

A superficial observer might say that the entrance of missionaries into Turkey brought only unrest. That it did bring intellectual, religious and physical unrest, all admit, but these are not incompatible with the creation of conditions favorable for permanent peace. - How else can we explain the turning of all these varied peoples towards the country from which these missionaries came when asked their choice for a mandatory power? They had learned to put supreme confidence in the character, the principles of government and the administrative and religious fairness of America through its representatives who had dwelt and labored among them for three generations. They had become capable of understanding the importance and significance of sound international relationships based upon the principles that guarantee peace. They have come to prefer peace to war and disorder and are ready to submit to such measures as will secure it. For this reason the Armenians and Bulgarians have applied for membership in the League of Nations while the Georgians, the Albanians, the Kurds, the Arabs, the Greeks and the Syrians are either directly or indirectly cooperating with the League or looking to it for aid in securing peace.

If missionaries had not entered Turkey a century ago and there planted institutions of spiritual religion, education and beneficence, the question of pacifying the areas then occupied by Turkey would have been vastly more complicated than it is today. The missionaries have prepared the way for an enlightened political service in the Near East in the interest of the permanent pacification of that troubled area.

If America could be persuaded to assume this responsibility, and if the military forces of the Allies would withdraw from the area under American general control fighting would soon cease. The half million or more refugees now unable to return to their homes and long the objects of charity, would be repatriated and speedily become self-supporting. Many of the more than two hundred thousand orphans and half orphans would find friends to care for them from among these repatriated refugees. With the advent of peace would come the development of industries which for five years have been paralyzed, thus giving remunerative employment.

Missionary schools of all grades would begin to operate at full capacity to meet the already urgent and almost universal demand for modern education from all classes throughout the country. From the many colleges would emerge men to cooperate in perfecting a practical government and in developing the industrial, agricultural and commercial resources of the country.

The government afforded by American help would at once extend lines of communication, open the many mines in the country, introduce modern methods of agriculture and convert that land of strife, poverty and despair into a country of industrial and social prosperity. The introduction of religious liberty, freedom from persecution and the recognized right of every man, woman and child to live in peace and free from fear, would in itself constitute a revolution of sweeping significance. Missionaries and the institutions they have planted there, the ideals they have inculcated, the men and women they have trained, the principles they have established and the confidence they have won would make the carrying out of such a program comparatively simple and effective. The preliminary work has been done; the foundations have been laid. The conditions are now ripe for the erection upon the ruins of the old sin-cursed Near East of a new structure whose pillar shall be righteousness and whose canopy peace.

## THE CURE FOR INDIA'S UNREST

BY REV. W. L. FERGUSON, D. D., RAMAPATNAM, SOUTH INDIA

Missionary of the American Baptist Foreign Missionary Society

**I**NDIA is coming to the front rapidly in many ways. Some day she may become a world power; she is already assuming the dimensions of a world problem. In population she stands second

in the world and she is growing at the rate of about 8,500 a day, 250,000 a month, or 3,000,000 a year. This means that she is great in man-power. She is great economically, being first in the amount of rice produced; first in tea; first in cane-sugar; first in the number of cattle raised; first in jute; second in cotton; fifth in wheat; and fourth or fifth in the world's trade as an importer and exporter. India has great cities, as Madras, Bombay and Calcutta; great harbors; great railway systems, with nearly 32,000 miles of lines in use. She has thousands of miles of well made roads and one of the cheapest and best post and telegraph systems in the world. She has gold mines being worked on a paying basis; she has deposits of iron which are being developed with Indian capital by one of the greatest corporations in all the East; she has coal, though not of the best quality; she has salt, which is a government monopoly; she has petroleum, rubies and teak-wood in Burma; she has coffee, spices, medicinal herbs, seeds and gums; she has cocoanuts, peanuts and oils for export; and she has fisheries which promise to be of untold value.

These facts indicate some of the possibilities of India as an economic factor in the world's commerce. What constitutes the world problem is India's huge population and its overflow into other lands, as East Africa, South Africa, the Straits Settlements, Fiji Islands, Mesopotamia, the West Indies, South America, Canada and the Pacific coast of the United States of America. It is economic pressure which forces peoples to migrate. India is overflowing just as are China and Japan, although Japan has nearly twice the per capita wealth that China and India can claim. India's population is increasing altogether out of proportion to the increase of her wealth or the productiveness of her soil. From remote times all the best agricultural lands have been under the plow, and in recent times most of the remaining cultivable land has been brought to bear more or less perfectly; but the growth of harvests does not keep pace with the growth of population, which during the past ten years has been something between 25,000,000 and 30,000,000. Government has done much in seeking to improve agriculture by constructing irrigation works and by opening agricultural schools and colleges. The conservatism of past ages, however, clings to the great agricultural classes which form some 85% of the population, and new ideas and methods are slow of finding a reception. This keeps down the production of the soil.

On the other hand caste customs decree early marriages, so much so that girls are mothers at thirteen or fifteen ordinarily, and in many cases boys are fathers before they are through high school. This sends populations up and thus the land becomes overcrowded and its crops insufficient to provide an abundance for all. The result is greater demand for what exists and higher prices year

after year. For the past twenty years there has been a steady increase in the prices of staple food-stuffs and supplies; and the great world war has created the same shortages and evils following as have resulted in all the rest of the world. Consequently India is in more or less of "unrest."

The "unrest" not only shows itself in opposition to the British Government in India and constant criticism thereof, but also in an irritated state of feeling against other governments,—towards South Africa and Canada for refusing to admit Indians into these colonies on equal terms with native born citizens or immigrants of European descent; towards Fiji for importing Indian labor on contract and for the ills attendant on such a system; towards America for her laws excluding Asiatic laborers from temporary or permanent residence; and towards Australia for keeping up a color bar and pursuing a policy of "a white Australia," and so on around the circle of international relations.

Again, the "unrest" is seen in labor troubles, strikes, riots and occasional lootings, such as followed the last year of the war and occurred during the first year of peace following the armistice; and it is seen in the religio-political coalition which has taken place between Mohammedans and Hindus in regard to the peace treaty with the Turkish Empire and the resulting status of the "kalifat." Bolshevism is seeking entrance to India in the hope that "unrest" will furnish the soil all prepared for the reception of its seed; and it is looking to India to furnish one of the most stupendous uprisings the world has ever seen. The peril is not fanciful, but real, for there are forces both within and without India which are conspiring to bring this about, all of them more or less reactionary, anti-government, atheistic, agnostic, or godless.

Over against this picture must be placed another, which is far brighter, but by no means so bright as one could wish. It is the picture of the triumphs of the Gospel in India. Wherever that Gospel has been presented and found ready acceptance, there "unrest" is at a minimum and loyalty to Government as by law established is at a maximum; and generally speaking good relations subsist between the Indians and foreigners. Nothing so serves to break down the "middle wall of partition" which separates race from race and class from class as this message of love, fraternity and peace. None but the Father Above knows how far the influence of the Good News of Christ has gone towards keeping India as a whole in a state of peace for the past many decades. An official in an important province once said regarding an American missionary lady within his district, "Her presence is equal to that of a regiment of soldiers." Whatever else may be said, this is certain, that missionaries who have been some years in the service have seen races flow together under the influence of the Gospel and



in response to its behest. We have seen Tamils, Telugus, Kanarese, Malayalims, Burmans, Assamese, Garos, Ceylonese, Punjabis, Decanics and a host of others come together in a great Christian convention and make no distinction on account of race or color, since all were happy and conscious of their oneness in Christ. The same thing is true of the All India Christian Congress, and in the National Missionary Council of India, in which Indians, Americans, Canadians, English, Scots and Australians meet as equals, co-workers for the Kingdom of God. Such demonstrable proof of the power of the Gospel to overleap racial and national bounds within India makes one feel certain that it can and will also overleap the barriers in the outer world, once it has a chance to operate on an extensive scale.

Here, however, comes in the difficulty of our slowness vigorously to press forward with evangelism, and the expanding and up-building processes which inevitably must follow it. The spirit of Christ is the only true basis for a sound internationalism and the only guarantee for a right and enduring world peace. Wherever the Gospel has been diligently proclaimed there its effects are manifest. Through preaching, through the influence of primary schools, high schools, colleges, and professional institutions, through the translation and wide-spread circulation of the Scriptures and an increasing Christian literature, and through the influence of a multitude of earnest "living epistles" a deep impression has been made and is being made on multitudes. In localities where this has occurred community living is on a higher plane, the impact of Christ on the home, the business man, the teacher, the lawyer, the physician and the journalist is more in evidence, and the relations between the various castes, races and creeds are decidedly better. What has been done is an earnest of what may be done, and constitutes a call to enlarged service and a guarantee of success. The times are clamant for the vigorous pressing on of the conflict of light against darkness till the darkness shall be overcome.

### DEVELOPING CHARACTER IN CHINA

BY REV. A. L. WARNSHUIS, SHANGHAI

**W**HATEVER happens in China is of immediate and great concern to Japan, America, Great Britain, France, Netherlands, Belgium, and other nations. China possesses treasures of mineral wealth and other natural resources, with an almost unlimited supply of labor. These treasures are needed by the rest of the world in its economic and industrial reconstruction. Were any one nation to attempt the development of these natural resources for itself the jealousy, rivalry and opposition aroused in other nations would inevitably lead to war.

China is a menace to the peace of the world because of its

own political weakness. The militarism which exists in Japan is certainly objectionable, but its evil consequences will affect Japan more than any other country. China has suffered from Japan's militarism, but Japan is not the cause of China's weakness and China will never be ruled by Japan. The more serious possibility is that in the course of the next century or two China may absorb Japan. As the great mass of China, now almost formless, develops nerves and central ganglia and becomes one of the greatest organized states of the world, it will dominate the Far East.

The cause of China's present weakness is within the nation itself but its weakness does not consist in the lack of an army or navy. One of China's troubles is that rival military groups are using up the country's revenues in unproductive expenditure. Neither is poverty China's weakness, for it is rich, almost beyond measure, in undeveloped resources. Even the lack of modern education does not explain this weakness. The nation has able men who have been in power and others who still exercise political power. It is not ability that China lacks so much as she lacks character in her government officials. This is a terrible indictment to bring against a people that for so many centuries has paid lip service to a system of morality with truly high ideals. This lack of character is as evident since the establishment of the Republic as it was under the imperial rule. Indeed, many affirm that corrupt government, which is not mere inefficiency but is real dishonesty and selfishness, is worse now than before the imperial government was overthrown. China today needs leaders who will be honest and faithful, self-sacrificing and sincere patriots.

Western civilization, unless it is dominated by Christ, is not only powerless to produce such men, but its influence is positively bad. "Except so far as our Christianity has permeated our Western impact upon the East, that impact has been positively harmful and bad. It has broken down what was innocent and good; it has destroyed the moral and industrial organization of old societies, and, save as in some measure Christian principles have been embodied in it, it has been a visibly deteriorating and destructive power."\*. The proof of this may be seen in Shanghai, Constantinople, Africa, the South Sea Islands, and in some of the foreign students who live for a time in America without experiencing genuine Christian influences. The visible results of the impact of Western civilization without Christianity has led Chinese and Turks to say that they want none of such civilization.

Christian missionaries in their schools and churches are promoting peace in the Far East by giving to China the men that will make it a strong nation. It is easy in these days to make a fairly long list of leaders prominent in national affairs and active

\* "The Gospel and the New World"—Speer, page 145.

in provincial and other grades of office, both military and civil, who are strong Christians and who are witnessing a good confession often in spite of much opposition and serious difficulty. This list is growing rapidly.

These Chinese Christian leaders are to be found in all parts of the country. Such men as these are the hope of China. The Christian community is rapidly increasing in size, and the influence of these Christian men and women in political affairs is already out of all proportion to their numbers. These are the men who, under God, will be the leaders in making China a great nation. In developing these men and women of strong, upright character, Christian missions are most effectively promoting the peace of the world.

### INTERPRETING CHRISTIANITY TO JAPAN

BY REV. A. J. STIREWALT, JAPAN

**T**HE INFLUENCE of Christian missions on the national life of Japan is seldom recognized by the overwhelming non-Christian masses, but occasionally a voice is heard from among the unprejudiced thinking classes, ascribing value to Christian influence. When California legislation for limiting property rights of Japanese subjects was being agitated, certain periodicals of Japan appealed to the missionaries to assist in bringing about a peaceful solution, recognizing that Christianity stands for justice. Perhaps there is no nation whose people are so sensitive to the opinions of others as the Japanese. Daily incidents arising while mingling with the people, as well as certain attitudes taken by groups, establish this fact. There is no class of outsiders in her midst of whom she is so conscious as those who represent Christianity. In all probability this is because of the standards—Christian standards—with which they compare the country's attitudes and actions. The number of Christians in the national Diet is greatly out of proportion to the Christian population, and they are in a position to exert an influence.

Japan has been unjustly criticised in matters pertaining to peace. If she has an army and a navy it is because she thinks they are necessary for self-preservation, and she claims that they are only what other nations have. If she has been ready to use such forces, perhaps she has had as much occasion for it as other nations. If Christian nations go to war, we cannot demand that the 230,000 Christians in Japan be able to keep her 63,000,000 non-Christians out of war. But since Christians, because of their different standards of life, because of their practice of a higher conception of the relationship between man and man, are exerting an influence out of proportion to their number, it would be but natural for the Christian constituency to have an influence out of proportion to its number on this matter of world peace.

The great social questions which have unsettled the world's peace, and which have plunged certain nations into chaos and suffering are extant in Japan. The government is sensitive to the situation, and is seeking to avert unfortunate conditions which have befallen those other countries. Labor has been recognized, and is being rewarded as was never supposed to be possible. Japan, in trying to solve her problems is studying the experience of other countries. Fortunately, those countries by which she is most influenced are the so-called Christian nations. We would naturally expect Japan to follow Christian standards in adjusting her part of the world problem to a proportionate degree that so-called Christian nations make Christian principles the underlying factors in the solution of their parts of the problem. The representatives of Christian missions are, to no small degree, the interpreting factors of what takes place in their own lands.

But the development of a Christian consciousness among the Christian constituency on the field is a factor not to be ignored. This includes men whose exalted conscience and fine sense of justice and equity and love for peace, based on Christian truth, compare well with those found in any part of Christendom. Such men are seen as lights. Their teaching is filled with power. Their influence permeates all society.

## SPREADING THE CHRISTIAN SPIRIT IN KOREA

BY O. R. AVISON, M. D., SEOUL, KOREA

**T**HE GEOGRAPHICAL position of Korea has made it a buffer state between Siberia and Japan, and between China and Japan. Its weakness stood in the way of active military resistance, and the peaceful inclination of its people prevented any military preparation. Its strong desire for peace was shown by devastating a strip of its northern border to create a literal "no man's land."

The Koreans have ever shown great interest in literary and spiritual things. The coming of Roman Catholic missionaries, more than sixty years ago, afforded a clearer conception of God than their own religion had ever given them, and they entered the fold of that Church in considerable numbers. Protestant missionaries entered in 1885 with a still clearer teaching concerning God's relation to man, and now 300,000 Koreans are Protestant Christians. They have clearly grasped the conception of God as the Father of mankind and Christ as the Saviour. They have also grasped the plan of Jesus for the extension of His Kingdom to such an extent that the work of evangelization in Korea has nearly all been done by Korean Christians, and they have also gone into Shantung and Manchuria with the Gospel. They are planning to enlarge their evangelistic work already begun in eastern Siberia.

Since the religion of Jesus Christ is a powerful factor in promoting peace by the development of love in the heart, instead of hatred and suspicion; and in developing the power of love, rather than the overcoming power of military force, the missionaries of Christ in Korea are training workers who manifest the spirit of their Master, and teach His laws. This will influence China, which in turn will be a powerful force for righteousness in the world. If Korean Christians can proclaim the love of Christ effectively in China, she may be a peace-making force, rather than a menace. Korea is especially well fitted to be a spiritual power for evangelization and Christianization because of her receptivity toward Christianity, her practice of its virtues, and her missionary spirit. Thus the time and money spent in the Christianization of Korea will be far more effective than that spent in many other lands.

The part taken by Christians in the recent protests of Korea against the rule of Japan only proves that Christianity sets in operation the thinking powers of those who really absorb its teachings. True, Christianity has always fostered democratic ideals, and caused unrest in countries ruled by autocratic princes. It does set up a struggle against oppression, and develops a demand for fairness and justice. These states of mind naturally create a demand for changes in favor of righteous dealing with the masses. The only remedy for unrest and dissatisfaction with ignorance and oppression is more of the Spirit of Christ, both in the classes and in the masses. This will make the people less unreasonable and impatient in their demands, and the rulers more willing to give good government and equal privileges to all. Peace will thus take the place of unrest, nations will dwell side by side without envy, and the Kingdom of God will be seen on earth.

## CHRISTIAN INTERVENTION IN LATIN AMERICA

BY REV. G. B. WINTON, D. D., NASHVILLE, TENNESSEE

**D**ISTURBANCES of the world's peace are of two kinds, international and "intra-state"—to borrow a word from the railway officials. The Christian belief in the value of the individual, equality before the law, intellectual enlightenment and spiritual liberty, tend, without doubt, to unsettle conditions in those countries where government and privilege have been for the few at the expense of the many. Christian missionaries, working as did their Master, among the poor, contribute to this unsettlement. At the same time, their converts and the youths trained in their schools are a leaven in the revolutionary groups that makes for moderation, for peaceful measures wherever possible, and for personal integrity. This contribution has been, in the Hispanic American republics, of hitherto unrecognized value, and the future

will see its influence greatly extended. Evangelical missions in those countries have had as yet scarcely a generation in which to operate. On international relationships, their influence is much larger, though perhaps more difficult to appraise. All Latin America is bent on being republican, having taken the infection from the United States of America.

The commercial mind is frankly selfish. American business men in Latin America are concerned only with dividends from investments. The missionary, on the contrary, is concerned only with the welfare of the people. It is from them that he looks for spiritual dividends on his investment of life and labor. He believes that the Christian religion will help Latin Americans to a better government, and to improved economic conditions, but his direct objective is to raise the intellectual and moral level of the people themselves. Living among them, he comes to know them as no other foreigner ever knows them. On the basis of this knowledge, he invariably becomes their advocate. Over against the gibes of tourists, the contempt of investors and the book "cure-alls" of the politically-minded, he defends them for their docility, their hospitality and their native spiritliness.

The missionaries are against intervention by the United States. Training for citizenship is not to be handed down from above by a supergovernment, and at the point of bayonets. Virtually all of these unstable republics to the south of us are large enough and proud enough to force us, if we interfere at all, to do so by arms. See even the Island of Santo Domingo. Simple as the problem there seemed, those two dusky "republics" have become a veritable "tar baby" for American diplomacy.

The part played by men trained in mission schools in recent government affairs has not been overlooked. The Mexicans, the thoughtful Mexicans, of all classes have drawn two inferences that bear directly on the peace of Latin America. The first is that the missionaries are their friends and their true interpreters to the American people; and second that the missionaries represent the attitude of the great mass of normal, distinterested, fair-minded citizens of this country. The Mexicans wish to have peace with the United States, for they greatly dread a war that might lead to the loss of their national integrity, and they look to the missionaries to continue to help preserve that peace.

Of every Latin American country the same things will, in any issue, prove true. The missionaries are the friends and the true interpreters of those countries. They are engaged in a labor which will not only tend to make those republics better able to maintain pacific internal conditions, but will raise them to a level when collisions with other nations will be less likely to occur.



A REMINDER OF CHRISTOPHER COLUMBUS IN SANTO DOMINGO

Three Crosses in a Dominican village, marking the site of a battle in which Columbus was almost overpowered by Indians

## The Missionary Problem of Santo Domingo

BY SAMUEL GUY INMAN

Secretary of the Committee on Cooperation for Latin America

**F**EW Americans realize how extensively and with what rapidity is growing our far-flung battle-line. We generally think of our America as limited to the forty-eight states represented in Congress. It is a positive shock therefore for the ordinary American to travel through the various Caribbean countries, and there to come face to face with the predominance of the influence of the United States in these little (so-called) republics. This influence has increased gradually but very steadily. As the result of the Spanish-American War America came into possession of Porto Rico. Cuba was turned back to her own people, but, by means of the Platt Amendment, a virtual protectorate is maintained in that country and a naval station is held at Guantanamo. The Panama Canal was built and the United States took control of the Canal Zone with the Panamanian Republic itself under our influence. In 1912 we sent marines into Nicaragua to restore order, and since that time we have maintained a garrison of at least a hundred marines in the capital city, Managua.

In 1915 one of the worst of Haiti's many disturbances caused Admiral Caperton to land marines on that Island, and under their directions new elections were held. A treaty was signed which gives the United States practical control of the country. A year later a revolution in Santo Domingo was the cause for landing marines there, and when the government then in power would not

agree to sign a satisfactory treaty Rear Admiral Knapp declared martial law and put himself at the head of the government with the title of "Military Governor." The Dominican Congress was adjourned by the military authorities and since then the government of the republic has been entirely by decrees of the military Governor, carried out by the armed forces of the United States Navy and Marine Corps.

At about this same time the United States bought the Virgin Islands. We have also exercised a very strong influence in Costa Rica, Honduras, Salvador and Guatemala, so that traveling through these little countries one is overwhelmed with the conviction that the United States holds them in the hollow of its hand. A tremendous responsibility is thus put upon us. We have heretofore been known to these people too largely through our marine corps and battleships, and too little through those forces which would demonstrate to them our belief in service, sacrifice and idealism.

Strangely enough these countries in which the United States exercises such a predominant influence are the very countries in all the world where American Christians have done little missionary work. The appeal presented to us by these lands is not simply the need growing out of their degradation, lack of education and lack of spiritual light, but the demand on us is imperative because we have made ourselves responsible for their political and commercial life. They have therefore the right to look to us as no other country for the spiritual blessings that they lack.

#### THE DOMINICAN REPUBLIC

In the Dominican Republic the United States is at the present time absolutely sovereign, since there is no Dominican government. It is also the country where less evangelical work has been done than in almost any other of the countries mentioned, except Haiti. It occupies two-thirds of the island which Columbus called Hispaniola, the other third being occupied by the Republic of Haiti. The island lies squarely between Cuba and Porto Rico and is about two-thirds as large as Cuba, and seven times as large as Porto Rico, or nearly equal to New England, omitting Maine.

Santo Domingo and Haiti should not be confused nor classified together. Haiti is a Negro republic, with something of a French background, at least for the cultured classes. French is the official language, with most of the two and a half million Haitians speaking a *patois*, combination of French, English and African languages. It is the "black man's paradise."

Santo Domingo, on the other hand, has a Spanish background and Spanish is universally spoken by its inhabitants, with the exception of the few West Indian Negroes, coming from English colonies, who speak the English language. While there is a great



deal of Negro blood, the racial mixture is very complete and the typical citizen may exhibit predominant characteristics of either the white, the black or the ordinary mestizo of other Latin American countries. On the Samaná peninsula there is a colony of American Negroes who migrated there from the United States in 1830 and have maintained their American customs and language. The Spanish consciousness is strong in spite of the great mixture of African blood. The very black mayor of an inland town said to a naval officer in the course of a conversation: "Your argument is all right for an Anglo Saxon but we Latins are different.

The politeness so characteristic of the Latin American is evident on every side. The gracious hospitality that offers the home to the guest with the assurance that "it is your house," is still prevalent in Santo Domingo. The idealism of the Spaniard, that often drives the Latin American to extremes of individualistic effort, to intolerance of a foe and the worship of a friend, also leads the Dominican to take himself very seriously, to speak much of liberty and democracy, but to find it very difficult to sacrifice personal differences for the good of the whole.

The climate of Santo Domingo is characterized by heat and humidity. It is, however, tempered and rendered bearable by cooling breezes which are seldom absent. Being very mountainous (five chains of mountains stretch through the island), the readily accessible areas of higher elevation afford a variety of temperature conditions at any time of the year that is unusual in so small a country. The country consists of extensive plains and broad fertile valleys, surrounded by mountains of various heights, well irrigated by abundant streams and rivers. The soil is very fertile and the coastline is well indented with excellent harbors and bays. One of the naval authorities has said that Santo Domingo is more capable of caring for a dense population than any other like-sized territory in the whole world.

Santo Domingo is also rich in historic interest. It is the oldest of all the permanent settlements on American soil. Here Columbus founded various colonies and Santo Domingo City became his favorite of all the New World. It was here that he spent some of the happiest time of his life and here that he was reduced to prison by his political enemies and from here he was sent in chains and disgrace to Spain. The old tower where he was imprisoned still remains and his bones lie in the great cathedral of Santo Domingo City.

In this oldest city of the New World one still sees the remains of the first church built in America. Its foundations were laid in 1502. Here is the house where Cortez kept the court records before he had ever heard of Mexico. From here Ponce de Leon set out in his search for the Fountain of Youth. Here lived Pizarro before



A TYPICAL PROTESTANT CHAPEL IN SANTO DOMINGO

This shack and a similar one, both occupied by small Negro congregations, represent Protestantism in the capital city of Santo Domingo

he went to Panama and sailed down the West Coast to conquer the Inca Empire. Here was founded the first university of the New World when in 1538 a royal charter was granted for the establishment of the university of St. Thomas.

Unfortunately this glorious history was not maintained. Fifty years after the first settlement the Indians had almost been exterminated by the cruelty of their masters and the finest of the *Conquistadores* had moved on to conquer new and more glorious worlds. For nearly three centuries Santo Domingo dropped out of the notice of the world. In the early part of the nineteenth century, when the other Spanish colonies were declaring their independence and establishing republics Santo Domingo endeavored to join this movement, but she was overpowered by the Negro despot of Haiti and was held under the dominance of the Negro republic until 1844. Then followed twenty years of independent life, filled with revolution, after which the country again put itself under Spain for some five years. Again declaring itself as a republic it entered an independent existence until 1916, when the government was taken over by the United States Navy.

So it will be seen that from the time of its discovery Santo Domingo has had a great variety of government, which has been accompanied by all kinds of strife and turmoil. Being about the

size of Ireland, it also reminds one in its political difficulties of that ill fated land. During her seventy years of national life nineteen constitutions have been promulgated and there have been forty-three presidents, only three of whom have completed their terms of office; two were killed, twenty deposed and others resigned more or less willingly. It is a country where until recently, time has stood still. The military government established in Santo Domingo by the United States Navy has eliminated revolutions—the bane of the country for a century—is building roads and port works, gradually paying off of the national debt, improving sanitary conditions, providing stable conditions for business and improving the educational system.

These improvements are, however, made at the expense of much bad feeling between the governors and the governed. A military government is not designed to win a people or to develop them in self-expression or prepare them for self-government. Martial law means regulation of every detail of life. People cannot meet in public gatherings to discuss their problems. The newspapers cannot discuss political questions and criticisms of the military government are not permitted.

In the second place, a foreign military government conducted



THE ROMAN CATHOLIC CENTER IN SANTO DOMINGO

This is the Cathedral in Santo Domingo City—wherein the bones of Christopher Columbus are said to have been placed.

largely by those who cannot speak the language of the country and who have no idea of their history or national psychology must necessarily be an unjust government. Even a fine spirit of service cannot keep the officials from making great mistakes when they arbitrarily determine problems of taxation, education and economic and social life.

The greatest objection to the present method, however, is that the people are not being prepared for self-government. The Dominicans have no responsibility placed upon them. They have no incentive toward progress except material prosperity. More of their children may be taught to read and write and more may enjoy automobile rides on good roads, but the present military government by its very nature cannot give itself to the development of the nobler things of life. In the interior of the country, development is still held back by serious disorder which in four years the marines have been unable to suppress.

The continuance of a severe censorship is probably doing more to cause dissatisfaction than anything else. Not long ago three Dominican newspaper men were arrested for criticising the military government, and their cases were transferred from the provost court to a military court martial. This news leaked out and was cabled all over Latin America, causing intense indignation.

As the interior of the country is rather mountainous the people live in the pockets of these mountains or down in the valleys, completely cut off from the outside world. Many country people cannot count to more than five or six. The densest ignorance prevails, not only in the country districts but among a large part of the inhabitants of the cities themselves. In the country as a whole it is estimated that from ninety to ninety-five per cent. of the people are unable to read and write.

A generation ago, education in the Republic took on a remarkable revival, under the inspiration of Eugenio de Hostos, who, although born in Porto Rico, gave most of his life to Santo Domingo. Few men are so revered by the people. He was a born pedagogue, that rare combination of profound student and inspiring instructor. He left some forty volumes of writings.

The American military occupation found about 20,000 pupils in schools. These pupils were mostly in little private schools subsidized by the government in which the one teacher who held the classes in a room of her own house taught all the grades. Not only pedagogical, but hygienic and moral conditions were usually very low.

The advance in primary education made since the American occupation is nothing less than astounding. Colonel Lane of the Marine Corps, who until recently was Minister of Education, was widely known for his singular devotion to his task. Beyond a cor-

rectional school and agricultural school, however, the latter not yet in operation, no industrial work is being done or contemplated by the Government. Colonel Lane believes that the government's first job is to teach the children to read and to write since the object of the American occupation is to establish a capable self-governing people, and since funds are so limited he is bending every energy toward this single object. Nothing has yet been done toward training teachers, except the adding of two grades of normal training to the one high school in the capital. In the tremendous speeding up of primary education, all kinds of teachers and buildings have had to be used. Old stables, jails and all kinds of buildings are laid hold of, hastily cleared out and schools installed. The school enrolment has grown to the remarkable figure of 100,000.

The present budget for public instruction is \$1,500,000, one-third of the amount being furnished by the national treasury, another third by the municipalities and another by special taxes. It will probably be some time before, in justice to the people, this amount can be greatly augmented. The great need for help from outside forces is therefore easily seen, especially along the lines of industrial training and preparation of teachers.

There are a very few private schools, religious or secular, in the country. In the capital there are two small commercial schools giving courses in the evenings and a girls' private school with 140 enrolled, giving courses from kindergarten, through the primary grades. The Episcopalians conduct a small primary school for American children in the rector's residence. The Catholic Church maintains Colegio San Tomas with miserable equipment, enrolling some twenty-one boys with eight students for the priesthood. There are few private schools of any consequence outside the capital. The few primary schools conducted by Protestants are: a day school, with fifty pupils, conducted by the African Methodists at San Pedro de Macoris; also a day school conducted by the Moravians in the same city; both for English-speaking Negroes. The African Methodists also have schools in Santo Domingo City. The Free Methodist Church is conducting the only missionary school in Spanish on the Island,—at San Francisco de Macoris. They have done a splendid work in spite of great handicaps in equipment and sufficient teachers.

The Roman Catholic Church has lost the prestige of the old days, and if it were not for the popular archbishop, who is in many ways not only a fine man but the most popular citizen of Santo Domingo, it is hard to know what would be the state of the Church. No one seems to regard it in a serious light or as having anything to do with present day life and problems. Reports everywhere concerning the priesthood indicate that they are generally low bred and immoral.

The African Methodist Episcopal Church has the oldest Protestant work in Santo Domingo. It was established in 1830, encouraged by President Boyer, who made great promises to the Negroes in the United States concerning the privileges he would grant them, which promises he never filled. The colony maintained its integrity nevertheless, and today it reminds one very much of the Negroes in the southern part of the United States. Their church at Samaná is credited with having 325 members, most of whom speak English. They have two day schools, two Sunday-schools and four workers altogether in Samaná. In San Pedro de Macoris they have a church building with 300 members. They have also a small chapel in Santo Domingo City.

In Santo Domingo City there is one other little chapel which



A FLOURISHING MORAVIAN SUNDAY-SCHOOL AT SAN PEDRO DE MACORIS

has been transferred from the Missionary Alliance to the Moravians. This is also for English-speaking Negroes. The Episcopalians hold services for Americans in the Customs Collector's building. There are no services in Spanish. The Moravians have work in San Pedro de Macoris and also at La Romana, but their work is also for English-speaking Negroes.

The Wesleyan Methodists have had work in Santo Domingo for at least half a century. The Rev. W. Mears who is in charge of the work is much discouraged by the lack of support from the home base. There is an English-speaking church at Puerto Plata which has exerted a fine influence in the community. Mr. Mears had also recently begun meetings in Spanish. There are small Wesleyan congregations in Sanchez, Samaná and Montecristi.

Some independent workers of the Free Methodists came to

Santo Domingo in 1890 and began work in Spanish. This work was later adopted by their Mission Board. There are now ten or eleven missionary workers located in the northern towns of Santiago, Moca, Sanchez, and San Francisco de Macoris. They are consecrated people, but suffering greatly from lack of equipment. This is the only Spanish-speaking work on the island, with the exception of a few little independent groups that usually meet in private houses.

The Episcopal Church has just begun work in Santo Domingo City under the superintendence of Archdeacon Wyllie, who, with his good wife, is indispensable to the American colony in Santo Domingo. At San Pedro de Macoris there is a small church which is also connected with the Episcopalian Church. Other services are held as opportunity offers in neighboring towns and sugar plantations. The present work and all planned is in English.

#### PLANS FOR UNITED WORK

Because Santo Domingo is such a needy mission field, because of the peculiarly heavy responsibility that the United States has for the Dominican people, because of the growing spirit of unity manifested in many cooperative enterprises that have been developed during the last five years among the Mission Boards working in Latin America, an advance plan for united work in Santo Domingo has been approved by several mission boards. This plan consists of a union board of trustees whose membership shall be made up of representatives of the various denominational mission boards desirous of working in Santo Domingo. The united board has selected a superintendent under whose direction shall be the work in Santo Domingo, and he is now on the ground.

So far the General Home Board of the Methodist Episcopal Church and the Woman's Board of that Church, the general Home Board of the Presbyterian Church in the U. S. A. and the Women's Board, and the general Board of the United Brethren have come into this agreement.

An annual budget of \$80,000 has been provided. The program has been worked out for the next five years. It consists of two large centers, one in the south, at Santo Domingo City and the other in some city of the north. Here there will be erected as early as possible a church building with provision also for community service, including night classes, lectures, daily Bible classes, clinic, etc. A hospital and nurses' training school, and an industrial school shall be located probably a little distance out from the city and have enough ground to teach some agricultural as well as other manual work. This program will practically be duplicated in one other center. From these centers evangelists will be sent out to the

smaller towns and with the establishment of preaching places there will be also provided a place where the people can be gathered every night for instruction in whatever particular line it seems to be most needed. The whole program will be developed in cooperation with the forces already on the field. There is immediate need of a physician, two nurses, an evangelistic missionary and a director of an industrial school. Correspondence with reference to these positions should be directed at present to the Committee on Cooperation in Latin America.

From Porto Rico a large number of evangelists will be drawn for the Dominican work. Rev. Philo W. Drury, who has been the secretary of the interdenominational work in Porto Rico has been given leave of absence to open up the work in Santo Domingo. He is now on the ground, accompanied by two Porto Rican evangelists. These evangelists will get into contact with the evangelicals who have gone in considerable number from Porto Rico, organize groups and gradually open stations in other cities and towns.

For all of these years the Dominicans have been exploited both by their own upper classes and by foreigners. The Church has done nothing for the common people. There is, therefore, the greatest suspicion both of foreigners and of religion. If the Dominicans are to be won they must be persuaded that it is a program of service for them, and not a way of exploiting them to build up some foreign organization, either political or religious. This united practical program which the American mission boards are planning is one of the most interesting experiments ever made in the history of missions. There are many difficulties in the way of its accomplishment but the leaders of the movement believe that these difficulties should not deter them from at least trying out in this little bit of the world a new program of unity, service and spiritual idealism.

#### THE POWER OF PRAYER

"We are in the greatest need of help in what I believe in my inmost soul is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men in the exercise of real prayer. The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."





THE SUNDAY SCHOOL CONVENTION ASSEMBLED IN THE IMPERIAL THEATER

## At the Sunday School Convention, Tokyo

BY FRANK L. BROWN, LL. D.

General Secretary of the World's Sunday School Association

**W**E ARE too close to the World's Sunday School Convention at Tokyo to measure its full effects, but many leaders, both Christian and non-Christian, have testified to the helpful features that justified the expenditure of time, money and effort.

After months of patient preparation, the Convention building stood ready to receive the delegates. In sixty days the great hall, seating 3000 people, had been constructed. Back of the platform was an ellipse within which were two worlds, united by a Bible and above the Bible a dove. Around the ellipse in electric letters, in English and Japanese, was the Convention text: "I am the Light of the World." The Executive Committee was in session in a nearby hotel, making final plans when at four o'clock, three hours before the first session of the Convention, word came that the Convention building was burned to the ground. The Naval Orchestra and six hundred members of the chorus were rehearsing when the fire started, but in the mercy of God all those in the building escaped.

The Executive Committee and many Japanese leaders immediately assembled and W. G. Landis of Pennsylvania started the

hymn "How Firm a Foundation," then, "When through Fiery Trials He calls thee to Go." We joined in prayer, and, "after the fire" came the "still small voice," showing that God was near. In a few moments arrangements had been made to open meetings at the Y. M. C. A. and the Salvation Army Hall. Two hours later the Convention opened with enthusiasm on schedule time, and every seat filled.

On the second day of the Convention the beautiful Imperial Theater was rented for the use of the delegates. It seated 2500 and provided for a chorus of 600, and full pageant effects. On the second morning after the fire, the 2000 delegates from thirty different fields assembled in a building as well adapted to their needs as was the one which had been destroyed.

Day by day the interest intensified. Leaders from every continent spoke on the Convention themes—"World Progress of the Sunday School," "Jesus Christ, the World's Redeemer," "The Bible the World's Text Book," "The Christian Heritage of the Child," "The Sunday School and Education," "The Sunday School and Evangelism," "The Sunday School and the Community," "The Sunday School and National Life," and "The Sunday School and the New World."

Each morning at 8:30 Dr. W. E. Biederwolf led a World Fellowship Prayer and Testimony Service. Then Prof. Smith conducted a song service attuned to the day's theme. Two addresses followed and at 11:30 each day Bishop Welch presented one of a series of devotional addresses. These with the other addresses will be made a part of the Convention report.

Four great pageants which engaged 500 people were produced by the Christian schools of Yokohama and Tokyo under the guidance of Prof. H. Augustine Smith of Boston University. These covered the subjects "from Bethlehem to Tokyo"; "The Rights of the Child"; "The City Beautiful" and "The Court of Christianity."

Among the prominent leaders present at various sessions were the Minister of Foreign and Home Affairs, the Minister of Finance, the Charge d'Affairs of the American Embassy, Baron Mitsui and Baron Sakatani, Professors in the Imperial University. On the last evening of the Convention, after a message from the Emperor of Japan, Bishop Lambuth gave a message on "Christian Brotherhood, the World's Best Bond." Miss Margaret Slattery gave the closing message on "The Ever Present Christ—the Hope of the New World." Marion Lawrance, the presiding officer, asked all to join hands while a song of consecration was sung, and the Convention closed with prayer.

Forty thousand attended the exhibit of Sunday School equipment and methods at the Y. M. C. A., and thirty-four thousand were present at the fifty-one Extension Meetings held at schools,

universities and churches throughout Tokyo. Thirty conferences were addressed by a hundred specialists on Sunday School methods. Both before and after the Convention delegates addressed gatherings in the large cities and out of the way places in Japan, covering some fifty centers, and it is hoped that many new opportunities of service will result. The recognition of the Convention by the educational authorities will remove one of the hindrances to the spread of Sunday School work in Japan.

One of the interesting services of the Convention was the morning when \$40,000 was raised for the World's Sunday School budget of \$96,000, to finance a forward movement in Japan, Korea, China, the Philippines, South America and the Moslem field. It was indeed a service of worship in giving. The Japanese delegates gave

over 7000 yen for the work in Japan. Beyond this appeal is the need of India, Australia, South Africa and Europe. Representatives of the British section of the Executive Committee presented the unanimous request of the British section that hereafter the administration of the entire world field be centered in New York under the American Committee. This will mean a new financial and administrative responsibility for America, for which new resources must be obtained. The Executive Committee was enlarged to meet the new situation, and a number of strong business men were added.



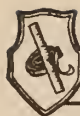
CHRIST AND THE WORLD'S CHILDREN

This Statue, erected for the Sunday School convention at Tokyo, stood just outside the convention hall. It was untouched by the fire that destroyed the hall on the very day the convention opened.

for the World's Convention in 1924. The decision will be made by the Executive Committee after consideration of the special needs of each field. If the Tokyo Convention is to mark a new epoch in Sunday School history, the coming four years must place a new emphasis upon the educational and evangelistic work of the Sunday School and so must begin a new era in building up the Kingdom of God.

Rio de Janeiro, Manila, Mexico City, Glasgow and Athens, have each extended invitations

# BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK

## WHY NOT HAVE SUCCESSFUL CONVENTIONS

"This convention is costing \$250 a minute" was the statement posted at a recent meeting. It automatically called the speakers to brevity and the elimination of useless discussion. The smallest conventions are expensive when we consider the amount expended for travel and for entertainment, and the loss of time from usual occupations.

The speaker who arises to announce "I have nothing in particular to say" and forthwith furnishes real evidence to sustain the truth of his statement has, should his audience consist of one thousand people, wasted in one minute over fifteen hours of time.

If it is worth while to have conventions at all why not make them worth while. Successful conventions do not just happen, neither do those that are unsuccessful.

### Why One Convention Failed

1. A hurried, postponed meeting of the program committee was called at a late date and a hastily scrambled program was prepared.

2. Notices were sent to the church papers and magazines too late to be printed in time to reach the delegates.

3. Most of the program announcements and instructions to delegates were mailed too late to reach those living at a distance.

4. No instructions or suggestions had been furnished to the members of the congregation which was entertaining the convention, and no clear notices were sent to delegates about notification of time of arrival. When the delegates arrived there was general confusion. A weary missionary who was to give the first address sat in the station three hours while the committee worked out assignments. He might have had three hours rest if entertainment plans had been carefully made.

5. The time of the opening session had been planned without reference to train schedules. The convention began with only a few delegates and

when a number of delegates arrived in the midst of the President's address, there was such a great commotion that many could not hear what the president said.

6. With unfailing regularity the presiding officer arrived late for the sessions; like a train off of schedule the program was further and further behind at each stop and all the meetings were pervaded by a sense of hurry.

7. Committee meetings were scheduled before each session and ran over time so that the officers and many of the delegates were seldom present at the devotional services.

8. No one gave special thought to periods of worship and intercession. Just before the sessions began some one was asked to "open the meeting."

9. Suggestions as to the music were not sent by the program committee, so that the selections made by the choir were inappropriate. After a stirring address on "Facing the Facts and the Field" the choir sang soulfully "Oh that I had the wings of a dove that I might fly away and be at rest."

10. For one evening a special musi-

cal program of long and unrelated selections had been arranged. The organist being ten minutes late and the contralto five minutes later the program began fifteen minutes off schedule. A delegate, who had been asked to make a brief statement, read a long and involved paper which took thirty minutes instead of ten. The pastor who was asked to introduce the speaker took fifteen minutes to present some of the choicest gems from his previous Sunday's sermons. Announcements took ten minutes. As the clock pointed to the hour of ten the missionary who had been brought half way across the continent to speak at that meeting sadly arose. As the program had lengthened he had been meditating which parts of his address could be left out and one by one had thrown them out of his mental window until but a skeleton remained.

11. The convention was held in a city with very attractive stores and many delegates' badges were seen hovering over bargain counters during convention hours.

12. The women of the local church served lunches every day and dinner every evening. They had invited the convention with an impression it would mean much to the local church as well as to the church at large, but they spent most of the convention hours cooking and washing dishes and were worn to a frazzle when the convention adjourned.

13. A tour of the city was arranged for delegates one afternoon at three-thirty o'clock. Promptly at three a succession of messengers began to go up the aisle to ask the president in loud disconcerting whispers how many would go and how long before they would be ready to start. The warnings were supplemented by the thoughtless blowing of horns of cars that waited outside. Sundry automobile owners also strode impatiently back and forth through the vestibule and peered through the doors at the speaker who was laboring valiantly and ineffectually to hold her audience.

14. The convention committee fail-

ed to notify the entertaining congregation that tables would be needed for a literature exhibit. On the last day the literature was opened and laid on a pew, the charts that were meant for the walls being stacked in a corner.

15. When some of the most important actions were taken, almost half of the members were absent attending various committee meetings.

16. No definite time of closing the sessions was announced so that each day the meetings just "oozed out."

17. The last session was scheduled without any thought of trains. In the midst of what should have been the greatest inspirational address of the convention confusion reigned as one delegate after another slipped over to leave a parting message with some friend and to collect various personal belongings preparatory to a hasty departure.

18. The pastor's wife spent many days collecting and sending the various packages of literature and exhibits of sundry departments and committees who asked whether she "would mind" having these things packed and mailed to them as they did not have a chance to attend to them.

#### Why Another Convention Succeeded

1. The Program Committee called a meeting immediately after the adjournment of their convention to plan for the meeting next year. While the failures and successes of the meeting which had just closed were fresh in their minds they considered what to include and what to avoid for the coming meeting.

2. They secured special speakers early in the year, consulting mission Boards so that their convention would be included in the itineraries of furloughed missionaries.

3. They planned the opening and closing services with reference to train schedules and included in notices to delegates a request to arrive in time for the first session and remain until after the last.

4. Full instructions to delegates were mailed several weeks in advance.

They included name and address of hostess or hotel and definite instructions as to what delegates were to do on arrival; also information as to what a good delegate should do at the convention.

5. Full instructions prepared by convention officers and program committee in consultation were sent to the entertainment committee, so that they understood fully just what they were expected to furnish in the way of equipment, entertainment, music, etc. Many of these details were agreed upon by letter or in a meeting of the president, the chairman of the program committee and the chairman of the local entertainment committee. When the convention opened, the walls were effectively decorated with charts, the literature and other displays were in readiness and there was a restful atmosphere of preparedness to welcome the delegates.

6. An official timekeeper was appointed. She saw that every session began on time and called time on the speakers with unflinching courtesy and firmness. There was no extension except by vote of the convention. The president reminded each speaker as he or she came to the platform "You have—minutes." The program as scheduled had allowed ample time for discussion and business.

7. One leader was in charge of all the devotional periods with the understanding that she should work out a harmonious plan and ask others to take part. There was an inspirational thought and a period of intercession at the beginning and also at the close of each session. A definite time was set for closing and no matter what was up for discussion the leader of the intercession period came forward promptly unless there was a vote to extend the time. A call to prayer was sent with the committee's announcement to delegates. A blackboard in the front of the auditorium was reserved for announcements from day to day of special objects for prayer.

8. The Executive Board and standing committees held their meetings several days in advance of the conven-

tion so that their plans and reports were ready and they could attend the sessions. Two hours one morning were scheduled for committee meetings so that they might meet unhurriedly without taking delegates away from the business sessions. Delegates not on committees were invited to examine literature and exhibits at this time or hold group conferences.

9. Each hostess was notified as to who her guests would be. A copy of the program was sent with an urgent request that meals should be served so as to permit delegates to be on time.

10. So that none of the women of the entertaining church would have to miss the meetings, luncheons and dinners were served at cost by women of a nearby church of another denomination with the understanding that a similar courtesy would be extended by them when the sister church was entertaining. This gave a refreshing outing of several blocks and enabled both hostesses and guests to attend all the meetings.

11 "Traffic Policemen" were appointed to direct the comings and goings. No one was allowed to stand in the rear of the church and talk during sessions.

12. A good publicity committee was appointed with one or two local members. They began several months in advance to secure photographs of leaders and speakers and interesting facts about the meetings for the local papers. They asked papers to send a reporter each day and were ready to give him at the hour designated strong excerpts from addresses and statements of important actions taken. They arranged for interviews with missionaries. They prepared a report of the convention and had it mimeographed so that every delegate could take it home for publication in the county or township paper.

13. A statement was made of the things each delegate could do to make her attendance worth while to her constituency. She was given a note book and pencil and an outline for report to be made to her local society. Up to date bulletins were posted from

time to time giving facts on such items as the following:

- Number of delegates in attendance.
- Number of societies represented.
- Total gifts of the year.
- Comparison with gifts for past five years.
- Largest amount contributed by any society.
- Largest per capita amount.
- Goal set for next year.
- Number of young people's societies.
- Number of junior societies.
- Facts about each department.
- Speakers present.
- Interesting personalities.
- Best quotations from addresses.
- Important actions taken.
- Advance work planned.
- Date and place of next meeting.

A "Wall Program Committee" had charge of the making and posting of these bulletins. They were made quickly and simply on manila paper. This committee had charge of the wall space for the entire convention and gave constant and ever changing demonstration of wall possibilities in maps, charts, pictures and exhibits.

14. As the meeting was held in a city, most of the delegates were anxious to visit points of interest. Anticipating this the committee arranged an automobile trip announcing that cars would start at five-thirty o'clock to the minute. On the day before those who wanted to go on the tour were asked to hand their names to the chairman of committee. Cars were provided in sufficient number without confusion, and delegates were back at the church in time for dinner.

15. Special announcement of the time for the closing session had been made and all the delegates urged to be present. There was an atmosphere of hurry and restlessness as the convention drew near the close. A number of delegates had felt they must rush out. The president lifted her hand and called for order. The organ sounded a chord and a rich contralto voice sang "When I survey the wondrous Cross." It was as if the Master had as of old, touched a hot brow "and the fever left her."

Very quietly and earnestly the convention was led to Calvary ere the delegates went back to face the tasks

at home. There in a few moments of meditation and supplication every woman saw again the hands that bore the nail prints, the side that was pierced, and looked into that blessed thorn-crowned Face and in His name came to the Father for strength and wisdom to go forth to the work of the coming year.

#### THE SUCCESS OF CONVENTION PREPAREDNESS

By REV. F. H. KNUBEL, D. D.,  
President of the United Lutheran  
Church in America

The difficult task of presiding over the recent national convention of the United Lutheran Church in America, representing nearly one million members, was so successfully accomplished that every conclusion reached, whether on principle or practice, was practically unanimous. This makes the convention suggestions of President Knubel of more than usual interest.

The best guarantee for successful conventions is found in advance preparation along seven lines:

1. A presiding officer who has studied carefully every detail of the business to be covered with all of the possible bearings; who has also had complete conference with his cabinet of advisers so that they have a full and sympathetic understanding of all the problems that are to be met and are prepared to discuss them in the convention. Even though he be possessed of greatest wisdom a president who had not taken his cabinet into his counsels is powerless, inasmuch as he can only make suggestions from the chair and can take no part in the discussions without calling some one else to preside.

2. A keynote or prevailing tone or spirit for the convention, which brings clearly to all who are present the importance of the work to be done. The announcement of the convention should sound this keynote. Calls for prayer should be issued. A speaker should be chosen who will open the convention with a formal or an informal address which will sound for the entire meeting a keynote of an

tensely spiritual character. Levity during the meetings should be discouraged. A hearty good humor may pervade all the sessions without the levity that dissipates effective work.

3. A prepared program means more than is usually recognized. The very arrangement of the program should be educational as to the fundamental aims of the organization. It should in itself reveal these aims. The departments of the organization, whereby the aims are carried out, should enter into the program in an orderly way.

4. In many conventions delegates act on reports of which they have no adequate comprehension. All important reports of departments, boards and committees should be printed in advance and mailed to delegates so they may study them carefully. The cost of this is far less than the cost to the convention of the time of its delegates to sit through the reading of long reports. The aggregate cost of a national convention is many dollars a minute. If reports are sent out in advance the officers of departments can stress vital points in reports in a few minutes and present them for discussion and action.

5. The floor of the convention may be kept comparatively clear of routine business. By the hour set for the opening all delegates should be enrolled in such a way that a committee can report the roll call without loss of time from the convention session.

Balloting which is always a disorganizing influence may be kept out of the regular sessions. A nominating committee may report on a given day, the opportunity being given for additional nominations from the floor, when constitutional. Arrangement may be made to immediately print the ballots. The following morning before the session, by a prearranged and announced plan, delegates may receive their ballots. The voting may take place during the noon recess at polls in charge of tellers in rooms adjoining the auditorium, reports of election being made by the tellers before close of the afternoon session.

5. Many sessions have been wrecked on the rocks of ill advised general resolutions, introduced by individual delegates and setting forth personal hobbies. A sifting committee to whom all such resolutions must be referred and with whom they must be discussed will obviate many difficulties. The right of a delegate to insist upon the presentation of his resolution must, however, never be denied.

6. When a convention becomes dangerously heated in discussion, the best recourse is a suggestion from the chair for reference to a special committee. Misunderstandings have always entered into such debates. A fairly appointed committee, including all interests and individuals especially concerned, can far better continue the discussion and clear up the misunderstandings than can a large convention. Such committees frequently bring in unanimous reports. The suggestion from the chair that unless there be special reason for continuing the debate, the committee's report deserves adoption, generally produces an approving vote.

Where committees are considering matters of great importance it is well that they announce to the convention a certain time (outside of the regular hours for sessions) when the committee will hear any delegates who wish to appear before them. This privilege should be stressed. It saves lengthy debate before the Convention when the committee's report is brought in. The committee's report comes more truly to include the sense of the entire gathering.

7. It seems scarcely necessary to conclude that strict parliamentary practice helps any gathering (aside from very small ones) to a more expeditious and fairer conduct of its business.

#### Convention Dynamos

BY W. E. DOUGHTY

*Possibly no man in America has led more Conventions in their intercession than Dr. Doughty. He has also led many thousands of people into a life of intercession.*

Of the holding of conventions there



is no end. Some might better never be held. Some are drab and colorless and neutral in their effect. Others help mightily to bring in the Kingdom of God.

Conventions that are different are usually the result of one or all of three factors:

Either there is an unusual occasion or objective which of itself compels popular attention and interest,

Or there is originality and initiative in arranging for striking features,

Or there is the right kind of spiritual preparation.

If we always waited for the first factor not many conventions would be held. The second factor is sometimes absent because the human material is lacking in quality. In the third lies the hope of those indispensable gatherings of God's people which must frequently be held to create and sustain interest in the great projects of the Kingdom, to give fresh information to the workers and to inspire with new courage and zeal all those who attend.

How shall power be generated to make our conventions grip the hearts and challenge the wills of the people? There is no human force like prayer to set the dynamos going, to charge the batteries which run all the mechanism of the Kingdom.

#### I BEFORE THE CONVENTION

Success begins long before the first session is held, in the Committee that has charge of the preparations. If the chairman and his associates are keenly conscious of the fact that prayer is the supreme human preparation, the first victory is won. They will then put prayer into the selection of the speakers, the preparation of the printed matter, the publicity, the making of the local arrangements and all other details. Much depends on the chairman and many a convention is doomed before the date for the meeting arrives because of prayerless committee meetings and because other secondary things are given first place.

From the Committee this spirit of prayer must spread to the speakers. A personal letter to each one who is to

participate in the program urging the importance of this matter, naming the other speakers and asking each to pray for all the others by name each day will help tremendously.

Next to Committee and speakers, it is of the utmost importance to enlist as many delegates as possible as prayer helpers. A brief, definite, simple, carefully prepared and attractively printed card or folder calling for prayer should be sent with each invitation. If the prayer call goes to all who are invited many who may not attend will pray for the meetings. If delegates' credentials or registration cards are issued, certainly some prayer reminder should be sent with these credentials.

A card with appropriate suggestions on it sent a few days previous to the opening of the convention for use on the journey to the place of meeting, will stimulate interest and make intercession more vital.

One of the most powerful meetings the writer has attended was made up of only four hundred delegates but more than sixty thousand persons had been invited by personal letter to pray for the meeting.

#### II DURING THE CONVENTION

Much of the spiritual power of a meeting depends upon the chairman. Plans should be made for a quiet, unhurried time of prayer just before the convention, when the chairman, speakers and perhaps the Convention Committee can meet to make their final preparation in prayer for the meetings.

Breakfast together for this same group each day in some quiet place for conference and prayer will greatly add to the unity and power of the Convention.

If those who have the management of the Convention in charge are keenly sensitive to the spiritual forces at work, those moments of special interest in the meeting will be taken advantage of to guide the prayer life of the whole Convention into deep and definite channels.

Often the use of a map as a prayer guide, or suggestions placed on a bulle-

tin board will focus attention and help to produce the right spirit.

The devotional periods should be most carefully planned and should contribute definitely to the thought as well as to the devotion of the Convention.

### III AFTER THE CONVENTION

What happens the day after is the true test of the vitality of a Convention. It is frequently true that our conventions are well worked up but not well followed up. Sometimes like the Mississippi River steam boat, they have so little power or such a big whistle that when the whistle is blown the boat stops running. We are great at getting the ship ready to sail but too often there is no one at the dock to unload the cargo when the ship arrives.

A message for the homeward way given to each delegate at the closing session or as they leave the Convention City will often fix and deepen the impressions made.

Prayer and praise and service suggestions sent by mail to each delegate with a personal letter would often multiply many fold the practical and permanent value of the Convention.

Finally, Conventions that "begin, continue and end" in prayer will be charged with a dynamic which will leave the world permanently enriched and refreshed because they have been held.

### IN THE VANGUARD OF ONE'S GENERATION

BY MARGARET FLENNIKEN

*Miss Flenniken is Secretary in charge of the Student Conferences of the Y. W. C. A.*

#### *Why Student Conferences*

The word "duffle bag" fills one with a peculiar sense of joy. Before one's eyes begin to rise wooded hills, and steep mountains with enticing by-paths, cool, rushing brooks, streams and rivers full of fish, canoeing—and what not.

In like measure, not only the lover of out-of-doors, and the good comrade but the person of a mystical sense, begins to have a feeling of elation as

he hears the names—Silver Bay! Geneva! Seabeck! Blue Ridge! Estes Park! Asilomar! Eaglesmere! Maqua! These names are crowded with young life and fun and idealism, and the burning vision of youthful prophets of a new day for the Kingdom of Heaven. Why these beautiful retreats? Why are their names so bursting with the accumulated spiritual power of the youth of this generation? Young life is never static. It is full of movement, of ebb and flow, of hunger and searching, of experimenting and discarding. Where may it find satisfaction? All through the year, but especially at summer conferences the quest for personality goes on. How may one get it—how find release from innumerable inhibitions—how get full self-expression? This quest is none the less keen because it may be unconscious. And it is particularly true of women students today who in the long past of their sex have been weighted down with so many shackles. Even the young woman who does not outwardly wear the label of "feminist" is striving diligently to separate the inherently womanly from the conventional feminine. Then, too, there is a small group who "just follow the crowd." But all are seeking, all are hungry—nor are they unwilling to apply the pragmatic test to the atmosphere and the areas of thinking into which they find themselves at conferences. Conference Departments have tasks which angels might covet. For such departments the "unpardonable sin" is not to be aware of the currents, the rapids, the whirlpools, the backwash, the ebb and flow of young life in today's generation. Not to know this spells inevitable, hopeless failure.

#### *II Who Comes*

Those who have had much experience say in assembling one's wardrobe for a conference take all you have so as to be ready for a whole year's range of temperature crowded into ten days. This observation has proved true—especially noted by those who happened to bring summer apparel only.

In like measure, leaders of a conference must come with plastic souls, ready to adjust to each separate individual, to understand widely, to hold innumerable keys which unlock all kinds of hearts. Sometimes one finds the atmosphere fixed—countenances fixed, forms fixed, and in such conferences hearts remain unlocked.

There is always the "Holiday Group." The call of the out-of-doors, and the crowd, and the reduced fare ticket, have proved their undoing. It seems a glorious opportunity to play. A "fixed" conference finds such a group a great annoyance—an "understanding" conference helps them to play right into the Kingdom of God.

There also come "the lame, the halt and the blind," who, as yet, can scarcely be included in the "leadership" of the generation; but whose need is great, and whose potentialities may be great. Kind hands, understanding hearts, a patient faith must be available here.

There is also the minority of prophetic souls struggling for a voice, or perhaps lacerated cruelly by an idea which they are sure would build the Kingdom of God, but which seems too radical, or perhaps absurd to the leaders.

### III Times of Release

Various grown-ups have defined conferences in terms of many things. So far as I know, the students, themselves, have never given their own definition. If secured, I am sure it would be illuminating. There are certain things which it would seem conferences primarily are *not*, as well as certain things which they primarily *are*, or should be.

1. They are not primarily hunting grounds for recruiting agencies.

2. The main objective is not to achieve a smooth, ball-bearing running of machinery.

3. To supply and use up a large "interview capacity" is not the first consideration. Spiritual values cannot be thus measured.

Stated primarily in terms of women, I would say that a conference is supremely a spiritual fellowship, whose

only *raison d'être* is to release the spiritual dynamic resident in the lives of young women. The "nots" are good enough in their place, but they become vitiating elements when they get in the way of the *release of spiritual power*. Many conferences teach, and inform, and make happy; but the conference which succeeds, *releases* the power of the Risen Christ in its delegates. Then the leadership is not a fixed idea, or a fixed program, or a fixed method, but the spirit of Christ Himself.

### IV. What Happens

Many things happen in conferences—some of them coming out of what conferences ought not to be. Then only the lower level is achieved. Delegates who go home only *informed* or only *pleased*, will not turn the world upside down. But delegates who have been released from their old ideas, their hoary prejudices, and from themselves, do make a different world. One looks out on the world through wholly different eyes—all one's tendencies to acquisitiveness is transformed into eagerness to serve. One seeks to cooperate where formerly he hindered; one gets the perspective of the Cross on life and all its relationships.

The prize song at Silver Bay this summer states what young women themselves conceive conferences to be. Let us beware lest we build at cross purposes with their ideal. To live thus is to be in the vanguard of one's generation.

To the Knights in the days of old,  
Keeping watch on the mountain heights,  
Came a vision of Holy Grail  
And a voice through the waiting night.  
Follow, follow, follow the gleam  
Banners unfurled o'er all the world.  
Follow, follow, follow the gleam  
Of the chalice that is the Grail.

And we who would serve the King,  
Keeping watch here at Silver Bay,  
In the consecrate silence know  
That the challenge still holds today.  
Follow, follow, follow the gleam  
Standards of worth o'er all the earth,  
Follow, follow, follow the gleam  
Of the light that shall bring the dawn.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## DAY OF PRAYER FOR MISSIONS

February 18, 1921

"O Word of God, Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18, 1921. This program will be found to link readily with both Foreign and Home study books, "The Bible and Missions" and "The Church and the Community." It is now ready and may be obtained at \$1.50 per 100 from denominational Women's Board headquarters.

A card with prayer suggestions has also been issued by the Federation and Council and is obtainable, free, at the same headquarters. This card fits an ordinary correspondence envelope and is intended for wide preliminary distribution in preparation for the Day of Prayer. The use of a similar card last year was found to be fraught with great blessing.

Until last February separate Days of Prayer for Home and for Foreign Missions were observed each year. By action of the Federation and the Council a special Friday in Lent has been set aside for the annual united interdenominational observance of the Day of Prayer for Missions and last year witnessed the first of these united observances.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities; such as church bulletins, pulpit notices, local press items, posters, an-

nouncements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting to be held February 18. And above all pray! Begin now to pray. Use the prayer card and pray daily that God may open the doors of Heaven and pour out His Spirit. "The supplication of a righteous man availeth much in its working." "Pray ye. therefore."

## COMMUNITY WORK FOR WOMEN

BY ROLVIX HARLAN

Secretary, Social Service and Rural Community Work, American Baptist Home Mission Society

It is not necessary nor always wise to distinguish between responsibilities and tasks which belong to men and to women. In most work for the welfare of the community all Christians—in fact all citizens—regardless of sex, should be interested and should cooperate according to the measure of their strength and opportunity. However, from the standpoint of their organized religious work, whether as mission boards or local societies, women have a peculiar responsibility to the community and a splendid opportunity for service.

The first thing any community needs is to become self-conscious. Note the analogy of the adolescent boy or girl—how they become conscious and spruce up. Nature partly takes care of this matter of becoming self-conscious for the individual. Not altogether, however, for education and varied social contacts are greatly needed. Then note the desire on the part of the youth to appear well, to please, to serve. So with a community. It must become self-conscious or it will remain shab-

by, squalid, satisfied with what is inferior, and be an unfavorable factor in the national life. *Knowledge of the facts about the community, its institutions and the relation of the factors in its life, is necessary; together with an interpretation of these facts in the light of Christian principles and the experience of other communities.* A woman's missionary society can be one of the chief agencies in bringing a rural community to self-consciousness and in helping to quicken the social conscience of the community. The women have their study classes and groups and thus far have been better able to maintain consecutive study than have groups of men. Why not provide through the study class, for part of the year, a diagnosis of the community itself—not some far away pagan or frontier community, but their own, the one right at home? Why not have a committee to make the study? Send to the Federal Council of Churches, 105 East 22d Street, New York, N. Y., for pamphlet, "What Every Church Should Know About Its Community." Let the study of the community cover questions of population, charting the facts showing proportion of nationalities, sexes, ages, and social groups, showing increase or decrease of population in the last three decades, etc. Let the study cover Education, Recreation, Health, Housing, Road Conditions, Marketing Conditions, with charts to lift out the facts and thus give information in graphic form. Present and interpret these facts to the women.

Such a close-up study of the community along with presentation of the social ideals of Jesus and concrete facts as to what other communities are doing, will be of great value. The community will become self-conscious and will develop a conscience.

But the Woman's Missionary Society need not stop with study, as valuable as that is. Whatever definite thing needs to be done in the way of service or cooperation with other agencies should be undertaken cautiously, but patiently and persistently. *Hearty*

*cooperation with whatever welfare agencies that are found working in the county, will give a new sense of worthwhileness and render a real service.* The forces of good represented in the woman's society can get back of wholesome recreation and a high grade lecture and entertainment course. They can cooperate with the extension work of the University in domestic economy. They can even start lines of service of their own. A Wee Folks Band for mothers and young children, meeting monthly, can take up matters pertaining to the care and health of young children. Health and good sanitation campaigns can be led by this consecrated group of women. The community diagnosis will show the things which need to be done.

A concrete illustration of what a woman's organization can do to quicken a community and be of service locally is that of the women of the church at Honey Creek, Wisconsin. They felt the need for high-class entertainments and educational extension work for their little hamlet and countryside and started a lyceum course. It was a success from the first and established high ideals of what such a course should be by bringing in only the best. The growing sense of need for a building better adapted than the church for such a course and for various social gatherings, led to the idea of a Community House and the women took the lead, enlisted the interest of practically the entire community, and a house was built. It is under the control of the trustees of the church and is utilized for educational and social purposes—institutes, dramatics, entertainments, commencements and all occasional community gatherings.

The women could take the initiative in having placed in the village or county seat library, books on Rural Life, on the Rural Church, and the bulletins dealing with community activities sent out by the government and the universities.

Varied activities of groups of wom-

en which could be adapted to a missionary society are presented by Professor C. J. Galpin in his book, "Rural Life."\* A committee of the society could investigate by correspondence the activities therein presented and adapt such of them as are practical and needed in their own community and add them to the program of their society.

Many local societies could begin a modest program of activities, but have no money. There is a suggestion in Dr. Agar's book on church methods, "Help These Women,"† that a sum be set aside in the local church budget, to finance the community activities which belong distinctively to the women, and that these activities be given the recognition and have the dignity of real church work.

To summarize: The women of a village or rural community may well undertake the task of awakening the community through a careful study and presentation of the facts which most need the attention of church women; they can cooperate in and through existing welfare agencies, and they can begin with an inexpensive, but needed program of activities and grow in experience and influence.

#### SUGGESTIONS FOR ANY WIDE-AWAKE CHURCH

By HENRY A. ATKINSON

General Secretary, The Church Peace Union

Equip one or more rooms in the church which shall be open to the various clubs in the community for club purposes.

Install a pool table, a bowling alley and tables for other games.

Organize a brass or string band to give free entertainments in the church.

Assume responsibility for the teaching of wholesome games that may be played in the home and outside of the home, but in close connection with it, providing hours and places of amuse-

ment where children and parents can play together.

Supply volunteer helpers to the community's recreation agencies.

Help to organize and promote play in the streets.

Provide tennis courts and baseball diamonds.

Arrange with the city authorities for sidewalks in certain blocks to be open for roller skating or coasting.

Promote church athletics, baseball, basketball, volley ball leagues and offer a banner or prize for the best athletic club.

Maintain boating, yachting and fishing clubs in the vicinity adjacent to navigable water.

Arrange for summer camps and camping trips.

Plan tramping trips under the right guidance and direction for groups of different ages in the church.

Secure a lease upon a vacant lot in the community and provide the means and direction to the young people for gardening.

Provide an adequate program for the various holiday celebrations by pageants, entertainments, picnics and such other exercises as appeal to the good judgment of the church.

Cooperate in promoting the Boy Scout activities, paying special attention to the social, fraternal features of the work.

Organize and maintain Camp Fire groups for girls.

Help to provide some form of recreation for the community on Sunday afternoons.

Urge, work for and demand in the name of humanity the Saturday half-holiday for all.

Organize a group of baseball enthusiasts in the church, and together rent one of the largest boxes at the league baseball park. Let this be known as the box belonging to the church. Other organizations follow this plan and their members always sit together at the games. Why not the church?

From "The Church and the People's Play" by Henry A. Atkinson, as

\* Published by Century Co. Inquire in the the Public Library.

† Published by American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

reprinted in the August, 1920, issue of "*The Playground*," published by the Playground and Recreation Association of America, 1 Madison Ave., New York, N. Y.

#### SUGGESTIONS FOR THE DEVELOPMENT OF RECREATIONAL ACTIVITIES IN THE CHURCH

By L. A. HALBERT

##### Recreational Committee

Each church should have a committee consider the recreational needs of its constituents and decide what part the church should play in meeting these needs. Such a committee should include representatives of such auxiliary organizations as the Ladies' Aid Society, the Young Peoples' Society, the Sunday-school, etc.

##### Recreation for Adults

In the first place, the committee should consider socials or social gatherings intended to bring the church members together in social intercourse. There is an art in conducting the program of such an event so that everybody will participate, and action, interest and laughter shall fill the evening full. The Church should take full advantage of what has been learned in the long experience of recreation leaders and apply it to such events. They can occasionally secure skilled leaders to come and personally conduct their programs. They may also send their workers to training classes, which will teach them exactly how to conduct such affairs.

##### Recreation for Young People

The church committee should consider the recreation needs of its young people and provide for frequent events under the auspices of the young people's society of the church. There is a great variety of musical games with action and rhythm in them which can be used to compete successfully with the attractions of social dances by churches which do not approve that form of recreation in connection with the Church. Unless full advantage is taken of all that is known in these lines, the social activities provided for

the churches will attract and hold only those young people who are securely bound to the church by their religious interest.

##### Recreation for Children

The churches will find it is not practical to any great extent to plan active recreation in which the children and adults would be expected to participate together, although an occasional picnic of that sort is successful. Special provision for the children of the church must be made with activities adapted to the age and sex of the children involved. Occasional play parties for the juniors and primary department can be had where the boys and girls play together. Boys and girls from the ages of ten to fifteen should have their recreational activities provided separately. The knowledge of children's games is not something that comes by inspiration or that belongs to almost everybody. It requires study and training to conduct such events successfully.

##### Drama and Pageant

A few churches have successfully dramatized and presented scenes and stories from the Bible, sometimes with profound religious effect. Many churches have given lighter dramatic performances as a means of entertainment. A dramatics coach could give the churches very substantial assistance along this line. Community song leaders could be of material assistance to choir leaders in smaller churches, and could render great service to inter-church gatherings and conventions. Such conventions could be enriched with pageants portraying achievements of the Church in missions, etc.

By systematically developing a recreation program adapted to the different groups and varied according to the season of the year, and by putting their facilities at the disposal of the entire community the churches will make a great contribution to the social and recreational life of their communities.

# NEWS FROM MANY LANDS



## Christian Student Federation

**T**HIRTY-SEVEN nations sent delegates to the meeting of the World's Student Christian Federation at St. Beatenberg, Switzerland, last summer. In future, the Federation will work not only for the evangelization of students, the promotion of their spiritual culture, and their enlistment in the extension of the Kingdom of God at home and abroad, but also to bring students of all countries into mutual understanding and sympathy, and to lead them to realize that the principles of Jesus Christ should rule in international relationships, and, to endeavor by so doing to draw the nations together. At this meeting the Federation clarified its Christian basis by making the requirement that all controlling members have a vital, personal faith in Jesus Christ.

Although the organization is non-political, it is concerned with those moral conceptions and relations which determine whether the different nations shall live together in peace or in discord and strife. Pre-eminently the duty of promoting fellowship among nations falls upon Christians, and especially on Christian students.

*Christian Work.*

## Missionaries and Tax Laws

**M**R. HENRY W. JESSUP of New York, a lawyer and the son of the late Dr. Henry Jessup of Syria, points out the injustice to missionaries in the anomalous interpretation of the Federal and State tax laws. He cites the case of a missionary dying abroad and leaving a small estate, mostly in Liberty Bonds. The United States Government regards him as a non-resident, domiciled abroad, and his estate therefore subject to Federal taxation. The State, however, argues that New York is his "home," his last place of residence in America, and lays the heav-

ier "transfer" tax. The Government clearly never intended to impose this hardship on missionaries, but since the law is open to this interpretation, a determined effort should be made to incorporate in the tax laws some such provision as the following:

"An American citizen commissioned by a missionary Board of any denomination in the United States, as a missionary, occupied in the discharge of his duties, shall not be deemed to have abandoned his last place of residence at the time he departed from the United States, and his estate shall be entitled at his death to any exemption to which it would be entitled had he died at such place of last residence."

## "Open Membership" and the Disciples

**T**HE attention of the international Disciples' Convention, October 19-24, centered on the question of missionary practice in China. Some missionaries had written their home board that church union in China is imminent, and expressed the conviction that Disciples should cooperate in the movement. This would involve exchange of membership among all missions. As the Disciples are immersionists, this proposal met vigorous opposition. Two days of discussion failed to bring unanimity, and the conservative element scored a point in having a motion passed that missionaries be asked to resign if out of accord with the Church's position against "open membership."

## Christian Work for Orientals

**F**OUR serious obstacles to missionary work among orientals are outlined by Dr. George L. Cady. These are: race prejudice, inadequate housing facilities, sectarian overlapping and oriental vice. The last is permitted to flaunt itself in most cities, with the knowledge and connivance of city authorities. If Amer-



ican youth were being enticed in these dens they would probably be closed, but no one appears to object so long as it is only the "heathen Chinese" or the "Jap" who is debauched. This attitude helps to explain why Christianity makes slow headway among the orientals in America.

#### NORTH AMERICA

##### Promoting International Brotherhood

**T**HE Committee on Friendly Relations among Foreign Students in America renders service impartially to men of every race and religion in the following ways:

1. Promote acquaintance and friendship among students of all races.
2. Render prompt assistance of a practical nature whenever needed.
3. Develop Christian character by bringing students from other lands into contact with pastors, Christian teachers, Bible discussion groups, etc.
4. Win students to positive Christian decisions.
5. Give counsel and guidance regarding the choice of life work.

This college year has brought an unusually fine group of students from the Far East; Japanese of liberal mind and Christian spirit, Chinese of maturity and training, eight hundred Filipino champions of the new nationalism, thoughtful East Indian students, eighty from Siam and a few Koreans. The Near East is represented by men from Egypt, Syria, Turkey, Armenia and Greece. By the initiative of international commissions many scholarship students are coming from Belgium, France, Serbia and Czecho-Slovakia. Fully five hundred Russian students in America are in desperate need of friendly help. Mexico, Central and South America are represented by four thousand visiting students, while South Africa, Australia and New Zealand enter American fellowship through their student class.

##### Army and Navy Chaplains Needed

**C**APT. John B. Frazier, acting Chaplain-in-chief of the United States Navy who has served as chap-

lain for twenty-six years, pleads for young Protestant ministers to enter the Navy as chaplains. Although the government has made provision for 147 Navy chaplains, only 80 are at present in the service, and there is not one application now before the Board. Of the eighty, fourteen are Roman Catholics. Thousands of young men are sailing the seas without spiritual guidance.

Rev. John T. Axton, Chaplain-in-Chief of the United States Army, reports that of the 2,200 army chaplains in the army during the war, 200 have been retained, with 19 denominations represented. He says that there are 29 Protestant and 17 Catholic vacancies.

##### Home Missions Monument

**A** MONUMENT in the suburbs of Sioux City, Iowa, erected by the Presbyterian General Assembly, commemorates a day more than fifty years ago when three young ministers, Thomas H. Cleland, John C. Elliott and Sheldon Jackson knelt on that hill and prayed God to send laborers to sow and reap a spiritual harvest in all those vast regions beyond the Missouri, then unreclaimed. These three names on the monument speak not only of prayers offered, but of long lives devoted to the fulfilment of their prayers. The memorial is a fitting counterpart of the foreign mission "haystack" monument at Williamstown, Mass.

##### Washington School of Missions

**F**ROM November 8 to 12 four hundred and thirty men and women attended a school for missionary instruction, held in Washington, D. C., under the auspices of the Women's Interdenominational Missionary Union of the District of Columbia. Twenty-one denominations were represented in the enrollment. The course was based on "The Bible and Missions," taught by Mrs. Wm. H. Farmer. Addresses were also given on "Methods of Work for Young People," by Mrs.

E. C. Cronk, and on "The Dedication of Life" by Mrs. Emrick. Mrs. John Culbertson, a returned missionary from Siam, presided.

#### Syrians in America

A MISSION for Syrians is conducted by the United Presbyterian Church in Fall River, Mass.

The nucleus of this mission is a group of Syrians who became members of the Christian Church in their native land and are the fruits of the labors of missionaries sent abroad by the American churches.

#### Indians Seek Citizenship

FEDERAL legislation to grant "citizenship without reservation" to members of their race was urged by the Society of American Indians at their ninth annual Conference, held in St. Louis last November. Every tribe in the United States is represented in this Society. Two of the principal measures which the Conference advocated were that full citizenship be granted all Indians born in the United States, and that the conferring of citizenship shall entail no surrender of the tribal rights. Approximately 300,000 Indians, or two-thirds the entire Indian population, are not now United States citizens.

#### Episcopal Indian Missions

CANDIDATES for the ministry are not lacking among the Sioux Indians of the Dakotas and Nebraska. Last September, five were ordained by Bishop Burleson of the Protestant Episcopal Church. There are thirty ordained Indian clergy among Sioux Indians, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Out of a total Indian population of about 25,000 in So. Dakota, one in five is a communicant of the Episcopal Church. Of the Oneidas in Wisconsin, one in four is a communicant.

*The Living Church.*

#### LATIN AMERICA

##### "The New Democracy"

"**L**A Nueva Democracia" is an evangelical monthly published in New York under the auspices of the Committee on Cooperation in Latin America. It is printed in Spanish and its purpose is to reach the educated Latin American and to show that there is a Christian solution to all the problems of modern society. Among the topics covered in leading articles during recent months have been the following:

"Can Humanity Get Along Without God?"

"Dangers of Anti-Americanism."

"The Christian Solution of the Conflict of Races."

"Real Pan Americanism."

"Why Most Educated Men of South America are Not Religious."

"The Common Inheritance of the Two Americas."

"The Problem of Alcoholism in Chile."

"Education of the Indian."

The magazine has been warmly commended by Latin Americans of prominence, including the presidents of Guatemala and of Salvador and many ambassadors of South America.

#### The Bible in Porto Rican Schools

MRS. E. R. Hildreth, whose husband is head of the Presbyterian hospital in San Juan, has the distinction of being the first person in Porto Rico to carry the Bible into the public schools. After gaining the consent of the Department of Education she made a schedule which enabled her to visit several schools in San Juan every week, including the normal school and to read and tell Bible stories to the pupils. She was surprised to find that the teachers listened as attentively as the children, many of them confessing they had no idea the Bible was so full of practical truth, and fascinating narratives. Mrs. Hildreth's plan has made it possible for thousands of children to hear the Gospel who would otherwise grow up in ignorance of it.

### A Successful Buenos Aires Mission

**A** METHODIST Mission in the crowded, working class district of Buenos Aires is open day and night. It is at once church, charity organization, employment bureau, orphanage and relief kitchen. The Sunday-school has an average attendance of three hundred, and the membership of the church is about the same. Fifty girls work in the sewing classes, making garments for the destitute. Thirty-six other children receive musical instruction, and are organized into the Sunday-school Orchestra.

The expenses of the institution, some six thousand dollars annually, are supplied by citizens of Buenos Aires.

*Record of Christian Work.*

### A School of Agriculture

**O**NE significant feature of missionary accomplishment in Brazil is the large number from among the educated class who are enthusiastic church members. The government in the province of Rio Grande del Norte has offered to turn over the direction of its school of agriculture to mission control. This occupies 4000 hectares of planted land, and is provided with the buildings needed to operate an evangelical institute for young people, with an annex for agriculture.

In the number of organized, evangelical churches, and in membership Brazil leads South America.

*Record of Christian Work.*

### EUROPE

#### Leaving the British Y. W. C. A.

**F**INDING themselves out of harmony with many of the policies of the Young Women's Christian Association, a number of British branches have broken their connection with it and, together with the "Evangelical Y. W. C. A.," which had previously separated from the Association, have formed a Society to be known as the Christian Alliance of Women and Girls. The Irish Y. W. C. A., which dissociated itself

from the British National Association on the same ground some time ago, is to federate with the new Alliance, which it is hoped will become a power in carrying on spiritual and evangelistic work among the young women. It stands for the full inspiration and authority of the Bible as the Word of God, and seeks to win lives to the love and service of Christ.

*The Christian.*

### Overseas Work Continues

**N**O LESS than 615 American men and women are continuing the war-time activities of the Y. M. C. A. in Europe. One branch of the work is that for Chinese coolies retained in France to help restore battle fields to cultivation. With these Chinamen are fifty-one Chinese-speaking Americans, principally former missionaries.

Sixteen men from the United States are staying with Russian prisoners in Germany until the two governments concerned can agree on the method of taking them back home. Poland has had a force of sixty-five workers cheering on its fighters; seventy six are in Czechoslovakia. An American sailors' hut is open under "Y" auspices in Constantinople. Roumania is being served by forty representatives of the American association and there are twenty-nine in Siberia.

### Laymen's Movement for Italy

**I**TALY now has a "Laymen's Movement," organized under the title of the "National Association of the Evangelicals of Italy." The Association aims at effective, though not organic, unity of the Italian evangelical churches. It has a program of pensions for ministers, of schools, colleges and hospitals. It has branches in many places, and in each of these a monthly prayer meeting. That in Rome has an average attendance of four hundred.

*Record of Christian Work.*

### A Striking Appeal

**T**HE *Mission Suisse Romande*, an Evangelical Society, states it

needs as follows:

Budget for 1920.....	345,000 fr.
Needed per month.....	28,750 fr.
"    "    week.....	6,442 fr.
"    "    day.....	945 fr.
"    "    hour.....	39 fr.

If 8625 persons would agree to finance the Mission for one hour each, the entire budget would be covered. This would require but 1% of what the average workman earns in one hour. They also suggest the setting aside of the income from a bee-hive, a fruit tree or a field, for missionary work.

#### Russian Lepers

**P**ASTOR Adam Podin of Russia, has for twenty years, been the only person from the outside world allowed to visit and minister to the inmates of the leper asylum in a remote district of Esthonia. In a letter to *The Christian* he says:

"There are about sixty men and women there, and God has blessed His Word to them, several having been converted. These unfortunates are utterly beyond the power to help themselves, being separated from their fellow-beings by government regulations. The distress in Russia is very great everywhere for everyone, but for these poor people it is far worse. The government supplies a very small quantity of black bread, barely enough to sustain life, and medicines are altogether unobtainable."

#### MOSLEM LANDS

##### American University of Beirut

**T**HE name of the Syrian Protestant College, founded by Dr. Daniel Bliss in Beirut, Syria, in 1866, has been changed to the American University of Beirut. The trustees believe that because of the development of the college the former name no longer adequately expressed its work, purpose or scope.

Starting with sixteen students in a rented house, the institution now has a campus of 47 acres stretching along the Mediterranean shore; with 26 buildings, all of modern con-

struction and well adapted for the work. About 3000 graduates have been trained to take up many varieties of work and are scattered all over the Near East.

No successor to President Howard S. Bliss has as yet been appointed by the Board of Trustees.

#### American Boys' Orphanage

**A** FORMER Turkish military school on the Asiatic side of the Bosphorus was opened October 9 as an Armenian Boys' Orphanage. Instead of drilling boys to be army officers, these spacious quarters will shelter one thousand boys, the victims of war, and will train them for constructive work. At the opening the Armenian Patriarch made an address, speaking of the future of the boys who will there be cared for and instructed, and expressing his gratitude to all who had helped to make this possible. The Director, Mr. Abouljian, spoke of his desire to see the boys trained mentally as well as physically, looking toward building up the national life of the country.

*The Orient.*

#### Talas Hospital Destroyed

**A** CABLE message to the *Missionary Herald* states that the American Board Hospital at Talas in Asia Minor has been destroyed by fire. One third of the provisions and instruments were saved by Near East workers, and all workers and patients escaped unharmed. This hospital, near Caesarea (Kaisariya), was one of the largest and best equipped of the American Board institutions, which was placed at the disposal of the Near East Relief workers. It was of stone, three stories high, with sunny porches and set in a walled inclosure.

#### Transfer of Mardin Mission

**U**PON recommendation of the Eastern Turkey Mission, the Mardin Station of the American Board has been transferred to the Presbyterian Board in the interests

of more effective and economic administration.

Established in 1861, this station is located in northern Mesopotamia, and was the only station of the American Board where the Arabic tongue was used. In addition to its evangelistic work, it contained, in pre-war times, a high school for boys and another for girls; and a hospital and dispensary, which served a wide field in Mesopotamia and among Syrian peoples.

*Missionary Herald.*

## INDIA

### Children's League of Service

A "CHILDREN'S Guild of Service" has developed from the patriotism and spirit of helpfulness, manifested by the boys and girls of India during the war. The headquarters of the Guild are in Poona, with branches in Bombay, Surat and other centers. The objects are as follows:

(1) To keep alive in the children's minds the memory of the great ideals and objects for which the war was fought, and the lessons of heroism, patriotism and service which it taught.

(2) To teach them early to think of others who are worse off than themselves, and to try to help them.

(3) In order to give practical effect to the above objects, the funds raised by the members will be devoted to children's charities throughout the Presidency, primarily to such as especially benefit and help the children of soldiers who have fallen or been disabled in the War.

Girls up to any age and boys up to fourteen are eligible to membership.

*Indian Standard.*

### Himalayan Mission Jubilee

THE Calcutta Auxiliary of the British and Foreign Bible Society passed a resolution regarding the jubilee of the Church of Scotland Mission in the Eastern Himalayas, rejoicing

"in the manifest blessing which has attended the labors of the Scottish missionaries and their Indian colleagues as shown in the building up of a church of over 8,000 Christians, the establishment of 200 schools and the organizing of other aux-

iliary agencies to secure the physical, mental and spiritual welfare of the people living in the Darjeeling and Kalimpong districts, in Sikkim and in the Doars."

*Mission News*

## Lutherans in India

SIXTY per cent of the budget for foreign missions of the United Lutheran Church is required for the India Mission. Of the 100,000 Christian converts in all fields, 98,000 are reported by the India Mission. The Guntur field alone reported 6000 baptisms during 1919, and the Rajahmundry field 3000. Of the 25 new missionaries sent out last fall, 16 went to India.

One of the most significant indications of the growth of Lutheran missions in India is the desire for a theological seminary, and the United Lutheran Convention has authorized the establishment of such a seminary.

*The Lutheran.*

## CHINA

### The Opium Curse Again

IT IS reported that last year Japan made a profit of over \$30,000,000 by smuggling opium in the form of morphine into China. No less than 28 tons of this powder were smuggled into China—enough for every man, woman and child of all China's four hundred millions to receive four hypodermic injections.

The authorities of England and America cannot claim to be ignorant of what is going on, and it is high time that Christians everywhere should demand that there be an end to this gigantic evil with all its ramifications.

A missionary in Hunan Province writes that unless something is done soon, and done effectively, the whole anti-opium battle will have to be fought again. Poppy seed has been imported into Hunan and many farmers have been forced to plant it. "Opium pills," says this missionary, "can be bought in every market town."

### Community Service in Shanghai

A COMMUNITY Service League was organized in Shanghai in 1917, to arouse community consciousness and to render help to the poor. The League is conducted by an executive committee composed of one representative from each of the churches in the locality, and others elected out of the community. The first work of the League was a Christmas entertainment given to 500 children of the poor. In 1918, this number was doubled, and trebled in 1919. Membership fees, contributions and special funds provide the finances.

A free school, originally intended for children of beggars, but afterwards admitting children of ricksha coolies, has more applicants than can be accommodated. Lectures are given from time to time on hygiene, patriotism and religion.

### Work for Buddhist Monks

BUDDHISM is being revived in China as well as in Japan. One monastery in Kansu has ordained a thousand Buddhist monks in a year, and there are more than a million monks and nuns in all China. Temples in the Yangtze Valley are being built and repaired, literature is being circulated and many students are becoming Buddhists. A Lutheran missionary of Shekow writes in the *Chinese Recorder* of a small Christian Brotherhood among Chinese Buddhist monks. To encourage this open-minded attitude an institute is planned to afford a contact where opportunity is given for study of the Bible. There will also be courses offered for baptized monks, to prepare them as evangelistic teachers.

### Christian High School in Changsha

AT CHANGSHA, Hunan Province, a high school for girls was opened last year by Miss Tseng. The school has grown steadily, and is now said to be one of the most promising educational efforts in China. Miss

Tseng, who took her degree in science at London University with honors has named the school "I-Fang" (Garden of Fragrance), and has chosen as its motto the words "Loyalty and Sympathy," with which, in the sixth century, her ancestor, a famous interpreter of the system of Confucius, summed up his teaching. Miss Tseng, who is an earnest Christian, was formerly a pupil at the C. M. S. Mary Vaughan High School at Hangchow.

*The Christian.*

### JAPAN—CHOSEN

#### Japanese Woman Emigrants

ONE in every fifty-five Japanese is an emigrant. By the latest statistics from Tokyo there are 252,863 Japanese in the United States, Canada and the Hawaiian Islands, and 32,429 in the various countries of South America, with the number rapidly increasing. There are said to be only 9,151 Japanese in all Europe, and 35,866 in Southern Asia, the East Indies, the Philippines and Australia. The largest numbers are in the nearby countries—Manchuria has 404,847 and China 58,438. Two-fifths of the total number are women.

The idea of doing something for Japanese women immigrants has taken shape in the minds of Japanese Christian women of our western ports, and a corps of volunteer workers in the various places where the immigrant women go to live, follow them up by friendly calls, and so far as possible get them into Christian churches. Women workers in both Yokohama and Kobe who have themselves lived abroad are prepared to give advice and assistance to the emigrant women. As many as possible are talked with personally, social customs of the new country are explained and the Christian Message given. Each woman receives a pamphlet of advice to travelers and a tract giving the substance of Gospel truths.

The development of the individual emigrant becomes a thing of strate-

gic importance when it is realized that the bulk of these people come from the remote and least evangelized sections of Japan.

*Japan Evangelist.*

#### Forty Years of Association Work

THE fortieth anniversary of the Tokyo Young Men's Christian Association was celebrated June 6, 1920. Mr. Yammamoto, the General Secretary, gave a historical sketch of the work and reviewed its growth. Previous to its organization there existed a society called "The Christian Association," which, upon dissolving, bequeathed its library of 800 volumes to the new Y. M. C. A. The Association English school is thirty years old, and class rooms seating 80 have had 160 enrolled the past three years.

Receptions to new students who have arrived in Tokyo are held twice a year. Two religious and educational meetings have been held weekly with an attendance of 150. A Library and Reading Room containing all current Japanese magazines and newspapers, and many English ones attracts over fifty men a day.

All funds for current expenses have been raised in Japan.

*Japan Evangelist.*

#### Children of Boat Dwellers

THE Water Police of Yokohama took a census last spring of children of school age who are living on the various types of small craft in Yokohama harbor. They estimate that upon the 5000 or more boats used as homes some 12,000 children of school age are growing up in ignorance. The frequent change of location presents a difficulty in any plan for their schooling. One suggested scheme is to establish boarding schools, to which children may be sent while acquiring some degree of learning.

#### Workshop of the Late Mikado

THE fact that Japan is not yet a Christian nation was emphasized

last November when vast crowds assembled to worship the spirit of the late Mikado Mutsuhito, at a shrine just opened in Tokyo. The present emperor and empress had their special time of worship, the whole city was illuminated and public exhibitions of theatrical shows and geisha dances were given on open air stages in all the wards of the city.

*Congregationalist and Advance.*

#### "Pencil Day" for Sunday Schools

THE National Sunday School Association of Japan plans to erect a building in Tokyo as headquarters for the growing Sunday-school work of the Empire. Some funds for the purpose are in hand, and further sums are pledged. As a means of swelling the fund September 23d was designated as "Pencil Day," and 1,200,000 pencils inscribed "World's Eighth Sunday School Convention, Tokyo, 1920" were sold at two for 10 sen (5 cents). All the Sunday-schools in Japan cooperated in this plan. Tokyo's allotment of 300,000 pencils was sold in three hours' time.

#### Magazine for Korean Women

THE SIN YAW CHA, "New Woman," started in March of last year, is the first magazine for women in Korea which is edited and published by women. The sales have been about 2000 copies for each issue. A partial table of contents indicates the scope of the magazine:

#### Editorial.

Coming of Spring—a Poem.

The Needs of Young Women.

The Claims and Management of "The New Woman."

Please Answer. (Question Department).

Present Day Problems.

The Well Regulated Home.

Impressions of the "New Woman."

The Old Maid's Life.

Men's Failings.

The Equality of Men and Women.

The Life of a Nurse.

The spirit of the magazine is optimistic, looking toward the uplift of Korean women.

*Korean Mission Field.*

### Ten Years of Foreign Missions

**W**OMEN'S missionary societies in Korea date back to 1910, and the first missionary was sent out in 1913. At the close of a decade, there are now 125 such societies, with about fifty more not yet fully organized. Once each year is held what may be called a synodical missionary meeting. This year unusual enthusiasm was manifest and when the collection was taken for foreign missions nearly 1000 yen was subscribed in one evening. In this collection were counted thirty-one wedding rings, three silver wedding ornaments, and three new hair-ribbons—these last evidently given by little girls. Four women pledged an annual payment of 100 yen each for foreign missions.

*Korea Mission Field.*

### AFRICA

#### Field Waiting for Workers

**T**O enter a new region of African country, devastated and ruined by war, to start reconstruction, to reopen schools and churches, to be pastor, builder, carpenter, doctor, and everything else in one, is difficult but exhilarating.

Rev. O. R. Mackenzie of the Scottish Free Church Mission has undertaken this task in Tanganyika, East Africa. The total population under his care is about 225,000, speaking many different languages. The country is divided into five well-defined areas, in each of which Mr. Mackenzie proposes that a station be placed, the central one to be at Rutenganio, the second at Isoko, the third at Manow, the fourth at Uten-gule and Mbosi and the fifth at Tandala or Bulongwa.

The whole region is rich in agricultural possibilities, and is likely to develop rapidly since it is proposed to establish a large European colony in it. Mr. Mackenzie appeals to the young men and women of his Church to rise to this opportunity for "teaching, healing, or bringing the light of home to places where home is noth-

ing but a hut without a thought of higher things, a hut for the body and a hut for the soul."

*United Free Church Record.*

#### Disciples' Congo Mission

**T**HE Disciples' Congo Mission met in annual conference at Lotumbe on the banks of the Momboyo River from March 27 until April 5. There were twenty-one missionaries present.

A regular program was followed, one day's subject dealing mostly with native topics, such as sermons in the vernacular, and the need of instruction in questions of hygiene and purity. An evening was given to the recent survey of the Sanga River, and maps and charts were shown. How to unify the differing African dialects, which are as numerous as the days in the year, was discussed in its relation to cooperation among the missions. A new station, Mondombe, eleven days by steamer from Bolenge, is to be opened this year.

As far as statistics can show the success of twenty-one years' labor the following figures tell the story:

Number of missionaries, 29; native evangelists, 313; present church membership, 7,173. The year's offerings were \$3,404.78. The number of schools is 240, and the enrolment is 3,963. There are three hospitals and 25,977 treatments were given during the year. Sunday-school scholars number 5,188, assembling in 215 schools.

*World Call.*

#### Training Teachers in the Congo

**A**N Institute has been started at Yakusu on the Upper Congo, where three hundred students, who are at work teaching the Gospel in that vast region, gather regularly each year to study the Bible. Every teacher comes into the station twice a year for a period of six weeks at a time for training, going out again to impart the things learned. This method is proving an effective one. Two thousand fresh inquirers are at



present waiting for the missionary's visit to be baptized.

#### Thriving Transvaal Mission

**I**N THE seventeen years' history of the English Methodist Mission in the Transvaal about fifty-five thousand persons have been baptized, of whom more than twenty thousand were adults gathered out of heathenism and received into the church, after long probation and careful instruction. An average of eighteen adults are baptized every Sunday. This Mission has an army of 2750 unpaid native preachers, who minister week after week to their own people. In Swaziland, plans are being considered for training African women as preachers.

#### Torpedoed Manuscript Recovered

**A**N INTERESTING incident is related in the "Church Missionary Gleaner" for November with reference to the recovery of valuable manuscripts belonging to the late Archdeacon Dennis of the Niger Mission, who was a victim of German "frightfulness" when returning home on the "Karina" in 1917. He had with him at the time of the disaster the bulky manuscript of his English-Ibo dictionary, the sequel to his translation of the Bible into Ibo on which he had spent twenty-three years' work. Some time after his death these papers were washed up on the coast of Wales, and they are now at the C. M. S. Headquarters in London. The last words translated by Archdeacon Dennis were "Our God is a God of love."

#### Industrial Mission for Zulus

**T**HE Church of England has an industrial training home for boys and girls in Zululand which does an important work in preparing the way for better living conditions among the natives. The Institute does not attempt to turn out skilled artisans, the time spent there is too short, but the boys go out from their three years' training, equipped to raise the

standards of family life, and benefit their whole community. It is all but impossible for a people to live and sleep on the ground, without windows or furniture, and yet maintain clean, moral, Christian ideals. A great step upward is made when people are taught to live in well lighted, well ventilated rooms, with some simple furniture.

*The Mission Field.*

#### Spain's Protestant Colony

**A**LMOST all that remains to Spain of her once gigantic colonial empire is the island of Fernando Po, off the Coast of Africa. It is a curious fact that although Spain is the most Catholic of nations and the few Protestants in the kingdom are obliged to fight continuously for any shreds of religious toleration, the population of this African island is predominately Protestant, and lives in comparative religious peace. The black natives are about 22,000 in number.

*Record of Christian Work.*

#### AUSTRALIA AND THE ISLANDS

##### The Aborigines of Australia

**T**HE position of the Australian aborigine in the scale of intelligence has been an open question among ethnologists, but the more his outlook on life has been observed, the greater is the inclination to accord him a place above the lowest. The Presbyterian Mission at Napoon, North Queensland, is an example of what devoted workers can make out of most unpromising material. The natives have not only been taught the Christian faith, but have attained a considerable degree of efficiency in the manual arts, even though they spent their childhood in the wild bush. The most satisfactory work has been done among the children, and although the problem of the preservation of the pure-blooded aboriginals is a serious one, no one doubts that its only solution is to be found in the education of their children in the white man's ideas of sanitation

and cleanliness of mind and body.

*Australian Christian World.*

#### Japanizing the Marshall Islands

**T**HE Marshall Islands are rapidly being transformed into a New Japan. The trade of the group, which in pre-German days was largely with Australia, is now almost wholly with Japan. The Japanese language is being taught in the schools, the people are now dressing like the Japanese, and the whole place is being run on Japanese lines. There are still a few whites in the Marshalls, but there is a distinct impression that they are not very welcome. The American Board of Missions has been represented in the group for many years.

*Australian Christian World.*

#### Missionary to Moros

**M**ATIAS CAUDRA, a conscientious convert from Islam, was ordained last year to preach among the Moros on Siasi island in the Sulu Archipelago. There are only three other Christians on the island.

The Sultan of Sulu is the head of the Mohammedan religion there. The Hadjis, priests, are Arabs sent from Mecca. They read the Koran in a language that neither they nor the people understand. Caudra has the English version of their sacred book and is familiar with its teachings; he puts it into the language of the people when he is talking to them, and they have to admit that he knows more about their religion than they do.

*World Call.*

#### Japanese Mission to the Carolines

**T**HE Japanese government, finding that some thirty-five churches, more than thirty regularly appointed Christian workers and several thousand church members in the Carolines had been suddenly deprived of spiritual leadership when Germany was driven from the Islands, turned to the Kumiai churches to see if they could not supply the Christian leaders required. Those churches could not

take on this missionary task in addition to what they were doing in Korea, Manchuria and Formosa; so an undenominational society was organized, under the leadership of Dr. Kozaki, a Kumiai leader in Tokyo. Three Japanese families have been sent as missionaries, one to Ponape and two to Truk.

#### OBITUARY NOTES

##### Dr. Stearns of Germantown, Pa.

**O**N November 6, Rev. D. M. Stearns, D. D., pastor of a comparatively small church in Germantown, Pa., entered into rest. As a preacher in his own church, where he had been a pastor for over thirty years, Dr. Stearns was not widely known, but his influence extended over the eastern portion of the United States, and to many foreign lands, through the Bible classes conducted by him each week, and the gifts to various independent missionary causes. Dr. Stearns looked upon his church not as his field, but as his force of workers. They loaned him for a larger work in neighboring cities, and supported him by their gifts and their prayers. He exerted a wide influence, not only in teaching the Bible but in interesting thousands of men and women in the work of God throughout the world. In one year, the gifts to various Christian causes amounted to over \$95,000, and in the thirty-two years during which he conducted these classes, the gifts received and distributed were considerably over a million dollars.

##### Mrs. W. W. Peet of Turkey

**M**RS. WILLIAM W. PEET, wife of the Treasurer of the American Mission in Turkey, died October 20, at Constantinople where she had been stationed with her husband since September 1, 1881. From 1917 to 1919, when diplomatic relations between America and Turkey were severed, Dr. and Mrs. Peet were in America, but returned at the earliest possible date to take an active part in the various relief organizations.

## THE MISSIONARY LIBRARY

**The Army and Religion.** Edited by D. S. Cairns. 12mo. 447 pp. \$2.00. The Association Press, New York. 1920.

It would be difficult to present the religious revelation and results of the war more skilfully and judiciously than they are presented in this report of the inquiry conducted under the auspices of a special British Committee on "The Bearing of the War on the Religious Life of the Nation." The volume is based on the replies to a questionnaire sent out to a number of individuals and groups, including army officers and privates, chaplains, doctors, nurses, hut leaders and others, to inquire what men are thinking since the war on religion and morality, what changes have been caused by the war, and what is the new relation of men to the churches. The words of witnesses are quoted in Part One and are commented upon by the editor in Part Two.

The report shows that probably four-fifths of the young men of Great Britain have no vital connection with any of the churches, and that these men have fundamental misunderstanding as to the Christian faith and ideals of life. Dr. Cairns believes that the churches are largely responsible for this unfortunate condition. He studies the causes that have contributed to this alienation of men from the Church, and suggests the grounds of hope for retrieving the situation. First, there is the inexhaustible power of God; second, there is the good that is discoverable in man; third, there is the fact that men are irreligious because they are ignorant of Christianity and not because they have wilfully rejected Christ. What is needed is a campaign of Christian evangelism, with a true interpretation of God, a clear revelation of the divine Christ, a faithful teaching of the Bible and a new dependence on the Spirit of God. Dr. Cairns also believes that the Church must make clear the Christian ideal for society. He truly says: "The first need is not a church devoted to reform but a deepened sense of God—spiritual regeneration.

We need a new spirit of fel-  
*continued on page 80*

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(Continued from page 79)

lowship in the Church. . . . The Church must bear witness by individual members who put Christian principles to proof in life and business, and by its social gospel."

The central necessity is a return to Jesus Christ as the Son of God and the truths that He taught. His spirit of love is needed to show the Christian kinship to God.

**Through Santo Domingo and Haiti.** By S. G. Inman. Pamphlet. Committee on Cooperation in Latin America. New York. 1920.

It would be well if those who are reading the garbled and partisan newspaper accounts of the American occupation of Haiti would read this pamphlet in which Mr. Inman records what he actually saw in his recent visit to the Island. He has sympathy for the unlettered and semi-savage natives, and also for the United States marines who face a difficult task in endeavoring to pacify the marauding bandits. Mr. Inman gives a great deal of valuable and reliable information on the history, resources, social conditions and religious problems of the two republics of Santo Domingo and Haiti. There is also a useful bibliography of recent books and articles.

**Evangelische Missionskunde.** Dr. Julius Richter. 8vo. 463 pp. Leipzig and Erlangen. Germany. 1920.

This new book by the veteran authority on Christian missions contains a discussion of the latest phases in missionary theory and practice. It is comprehensive, as is evident from the fact that it discusses the Biblical Foundation, the Theory of Missions, the Apologetics of Missions and the History of Missions.

In the treatment of the Biblical Foundation, the author bases his discussion entirely on the findings of certain recent schools of theology. The very first sentence which reads: "It is one of the most magnificent aspects of the Old Testament economy of salvation that the idea of God is developed from the tribal God of the nomad Hebrews to God, the Holo, the transmundane." The REVIEW emphatically disagrees with this

*continued on page 82*

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*continued from page 80*

statement as unproven and contrary to Biblical teachings.

The modern viewpoint is also evident in the theoretical presentation, which involves a consideration of the present day discussions of church government, with which the church people of Germany are now wrestling.

The method of presenting the Gospel to the adherents of various non-Christian beliefs is the real object of the section on the Apologetics of Missions. This part of the book contains an introduction to the principal ethnic religions according to modern German ideas.

The largest and most reliable part of the book is devoted to the History of Foreign Missions. The introductory chapter on the growth of the missionary idea is a fine essay in itself. The book is full of information, without being a mere catalogue of principles, events, and persons. Unfortunately, it is marred by a number of misprints.

*Mr. Friend o' Man.* By Jay T. Stocking. 12mo. 130 pp. paper or cloth. Interchurch World Movement. New York. 1920.

This is a classic for children, and is written to instil into their hearts and conduct the Spirit of Christ in their dealings with others. It is a fairy story with a purpose and suitable to children from ten years old and upward. Mr. "Wise and Wonder Man" tells how the city of "As it Was" is transformed into the ideal city of "Is to Be" by the influence of Mr. "Friend o' Man." The ideals of the best church in town, the best people, the rolls of honor, the spirit of the flag and the road to success—these are Christian ideals interpreted in the language that children will understand. The one criticism we would offer is that there is nothing avowedly Christian in the book. The author takes for granted that readers will understand, but he does not give the credit to Christ for these ideals, nor does he indicate that Christ's power is needed to fulfil them.

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## THE MISSIONARY LIBRARY

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**Students and World Advance.** The Convention at Des Moines. 1920. vo. 8. 654 pp. \$2.50 Student Volunteer Movement, New York.

Student Volunteer Conventions are famous for the remarkably strong addresses and the wonderful array of facts presented by speakers who come from all lands and races. The disappointing feature of the Convention is that one can not hear and see all. In this volume the disappointment is relieved because the addresses are all printed. The result is a rich mine of information. Take India for example. There are ten addresses by as many authorities, native and foreign. The same is true of topics. Medical Missions, for example, is enriched with fourteen addresses and many briefer statements. There are also general inspirational addresses and some home mission problems presented.

**The People, the Land and the Book.** Edited by B. A. M. Schapiro. Hebrew Christian Publication Society, Bible House, New York.

This little publication is full of interesting information about the Jews, their Scriptures, customs, present condition and future. The editor is an intelligent, educated Hebrew Christian; and the managing director of the Hebrew Christian Publication Society, of which Bishop Charles S. Burch of New York was president. The Society also publishes a number of helpful tracts, such as those on the "Jewish Sacrifices," "The Law and the Gospel," etc. These tracts are issued for free distribution.

**The Living Christ.** By Charles Wood, D. D. 8vo. 218 pp. \$1.25 net. Fleming H. Revell Co., New York and Chicago. 1919.

Many fail to see the vital relation of Jesus Christ to the problems of today. Dr. Wood discusses the fundamental subjects of Religion and God; then he goes on to present the Christian Aims and Work of Today, and closes with two lectures on Christ Today and His Goal for Tomorrow. Ministers and teachers could find here fruitful themes and illustrations for sermons.

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